

Body Politic

GAZINE FOR GAY LIBERATION



MARY MEIGS

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This Issue

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Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals can only be the work of homosexuals themselves."
— Kurt Hiller, 1921 —

The Collective

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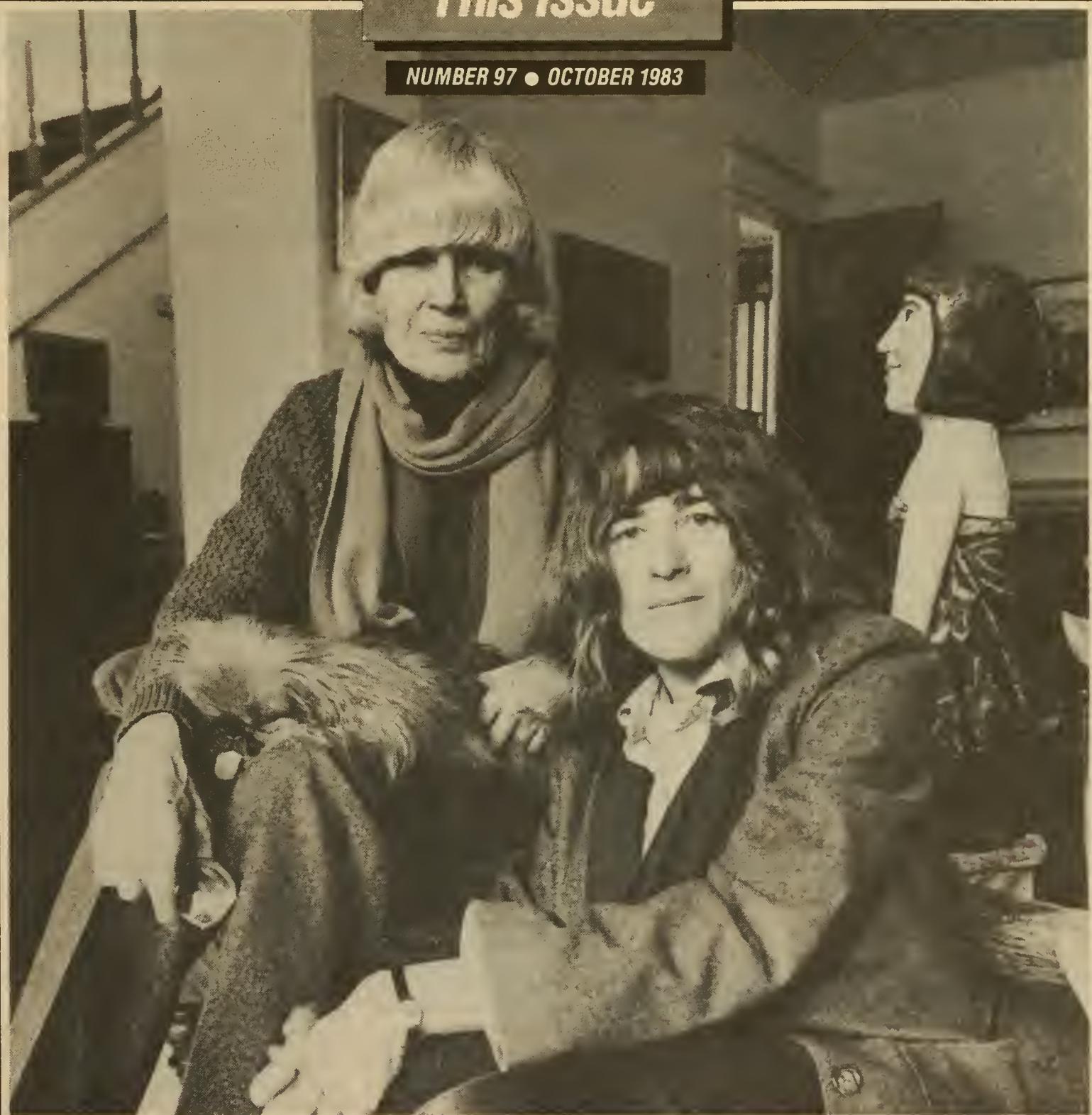
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Passing in style 30

"The need to pass is born of every form of discrimination, for the victim of it instinctively adopts the protective colouring that will allow him/her to live invisible with the enemy." In an excerpt from her second autobiographical volume, *The Medusa Head*, Mary Meigs (shown above with Marie-Claire Blais) reflects on the fear of difference that makes us submit to fashion — "a god more tyrannical than Jehovah."

Going public with AIDS 28

"If people want to find out about AIDS, there's no one better to talk to than people who have it." Peter Evans is a person with AIDS, and he's put himself on the line to confront myths and misinformation — and to show he's definitely not a victim.

Divine Sheila 27

Despite the handicap of growing up in suburban Scarborough and attending Catholic schools, Sheila Gostick has become not only a successful comic, but the Divine Emissary of a Major Cult Figure. Stephen Stuckey talks with her about morons in shag-lined vans, being mistaken for a man — and plans to use dirty words on CBC radio.

Is there a gay morality? 32

Gay activism has behind it a fierce sense of right and wrong, yet we've left the language of morality to our enemies. Peter Millard says it's time we started thinking seriously about a sense of ethics we can call our own.

Dykes on bikes 47

Edna Barker and Lee Lyons eat donuts in a leather bar at nine in the morning, meet a lot of women named Sue, and discover that Amazons are not size queens and can do fabulous embroidery. All on The Back Page.

Pornography vs erotica?

The idea that there is "good" erotica and "bad" pornography, and that the differences between them are clear, has become one of the most common arguments in the current porn debate. In an analysis on page 15, Rick Bébout challenges that notion, and argues that we won't come to any better understanding of this issue until we take the discussion beyond the subject of sexual imagery and start examining our assumptions about the nature of sexuality itself.

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Network, our listing of gay organizations across Canada, does not appear in this issue, but will return next month.

The cover: Photo of Mary Meigs by Vivian Kellner, from *Sorite*; Sheila Gostick and Amazon motorcycles by Lee Lyons; Peter Evans by Debbie Bloomfield. Design: Rick Bébout.



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Cruising: not the whole story

Your article on cruising ("Men Looking at Men Looking at Men," *TBP*, July/August) told only part of the story. What about those who cruise and wish they didn't — those for whom cruising is an addiction? It is odd that discussion of their problem hardly ever surfaces. Lots has been written about the lush and the drug addict. Perhaps the technical literature deals with it, but so far as I know, no one in the popular press seems to have drawn a comparison between those forms of addiction and compulsive cruising.

One book which comes close is *Tea-room Trade* by Laud Humphreys (Duckworth, London, 1970). It talks in a Skinnerian way about how the tension and random payoffs of tearoom cruising lead to getting hooked. Reading it might be relevant to some reluctant cruisers.

The book which made me aware of how cruising might be an addiction was *Christotherapy II* by Bernard J Tyrrell, SJ (Paulist Press, New York, 1982). It is by a priest who was an alcoholic. In a way it is a reflection on his experience in gaining freedom from that addiction.

Many Christians recognize with him that "...it is possible to be actively addicted and yet to be in a significant stage of ongoing religious and moral conversion." They also know the difference between, on the one hand, making a free decision to waste hours, threaten relationships with loved ones and risk their health and, on the other hand, yielding to an "I've just got to go out!" compulsion. A truly free person is not likely to make the first decision and need not yield to the second temptation.

Tyrrell's book is a call to that kind of freedom. Those who cruise and wish they didn't could find it of help. And your journal might find more space to consider their side, the dark side of cruising.

*P F Olyphant
Toronto*

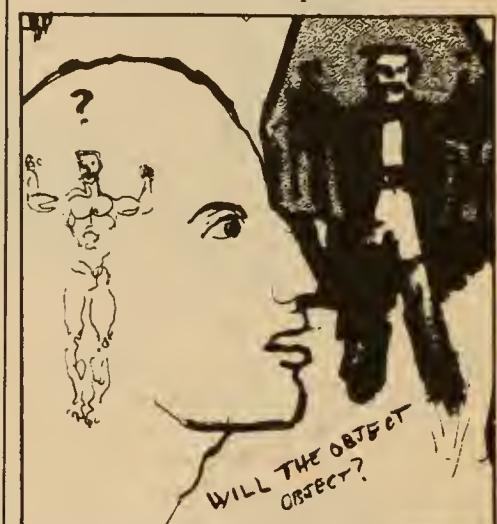
As an openly gay man, I wish to question what seems to be the cornerstone of *TBP*'s gay liberation philosophy — promiscuity. As we see the incidence of AIDS rising dramatically among our American neighbours, I feel this is a propitious time to reflect upon the consequences of such behaviour.

While it is true that it is precisely whom we choose to sleep with and how we do it that sets us apart from society as a whole, I feel the high profile emphasis given promiscuity in your magazine is a harmful self image for most gays to have. All movements must naturally have a focal point, a banner to rally around, but we must examine what we are saying about ourselves if we choose promiscuity as ours.

The women's movement, also set apart by sex and a history of repression, has made great gains in consciousness-raising and the fight for equality without negatively influencing the people within the movement itself. I do not think that the gay liberation movement can make the same claim. We have become more visible and possibly more accepted, but at what price?

The images of gay life that we present to ourselves and to the straight public too often emphasize such institutions as

bars, baths, washroom sex and cruising (the feature on cruising in your July/August issue is an obvious example). What does this say to young and impressionable gays, or indeed to all of us? That we too should adopt such a life-



style, and that if we don't, there is something wrong with us or that we are alone in our refusal?

The results of promiscuity reach beyond sexual freedom. They affect our health, both physically through sexually transmitted diseases and emotionally by reducing sex to the level of a mundane, meaningless experience that lessens the individual's feelings of self-worth. I certainly am not arguing against freedom, be it freedom of expression or freedom of sexual expression. But it often takes years for some of us to discover that a gay lifestyle exists beyond the bars and baths, if indeed some people ever do realize that. I feel that a more balanced viewpoint emphasizing our alternatives would better serve the members of our community by promoting a gay cultural rather than sexual solidarity, whereby we can develop ourselves as not just a visible, but a positive force in our society.

*Michael Young
Toronto*

Five years ago, I moved from my suburban closet to pursue my education and discover who I really was. The clubs were a saviour to me, since I realized with great relief that I wasn't the only "faggot" on this earth. Sex was easy to get and became easier as the years went on, as I discovered new places and techniques for getting what I wanted. Of course, being a hot number never hurt.

After countless men, styles of clothing, drugs galore, nights of partying and a handful of lovers (and I use the term loosely), I look closely and discover that it has given me practically nothing. Experience, yes, but anything of real value has most certainly slipped through my hands.

Any intelligent, clear-thinking person will see that I am at an important turning point in my life. Many of you have faced this in varying degrees and have made a decision. My decision in the past has been to keep on "doing it," to live for the moment and not think of what lies ahead.

There are many lonely gay people in this city, searching endlessly for that man or woman to share their life. Or they believe that through tricking, something

"...it often takes years for some of us to discover that a gay lifestyle exists beyond the bars and baths, if indeed some people ever do realize that."

will click. My heart bleeds for them. I've had two relationships that actually had value to them, but at the time I was too blind to notice. Oh no, you're not the one for me, I thought, you don't give me what I need. Good sex, wild times downtown, a "do it with me" attitude or else goodbye. There's always someone else better.

Sound familiar? We all know in our hearts what makes a relationship work: friendship, trust, respect, selflessness, and unconditional love. Good sex is part of this too, but making *love* lasts, body and soul. Without emotion, an orgasm is an orgasm. Real emotion, not prefabricated, improves the quality of the act. It can't be beat.

Finally, with the real threat of AIDS casting a shadow over us, when will we realize that our hearts are what give us lasting quality in living? Tricking can and will leave one lonely, in doubt of your own value as a person, and possibly cause you to acquire a disease that has no known cure. So cast away your fears and doubts when it comes to love, for there is hope and quality in love which won't let you down. Open your heart, keep it open, and I can guarantee that the joy of life will shine through. It's closer than you believe, as a matter of fact. It's right here, now.

David Palmer
Toronto

I am 21 years old and have just come out. I have written what I experience in bars, because I merely want to express that which I feel. You may decide whether or not what I have written is worthy of your chronicle.

"Words Leading To"
How are you?
What's your name?
Do you come here often?
Are you from around here?
Are you enjoying yourself?
Is your hair naturally curly?
Where did you get that shirt?
Would you like a drink?
What type of music do you like?
Do you think Marilyn was murdered?
Do you like Edith Piaf?
Do you have a lover?
What's your name again?
Did you see *A Chorus Line?* *Evita?*
Do you think it's the end of the world?
How old are you?
What nationality are you?
What are you doing later?
Would you like another drink?
Do you like me?
Do you come to bars often?
Don't you dislike bar talk?
What's your name again?

Michael John Christopher
Toronto

More on porn and prejudice

The Board of Directors of Gays of Ottawa (GO) would like to express to you its deep concern and fundamental disagreement with *The Body Politic* on two very important issues — racism and misogyny.

We take exception to the June 1983 article, "Race, moustaches and sexual prejudice." We are concerned that *TBP* would print an article that excuses racism, and suggests an acceptance of racist socialization, without an editorial

comment on your position. Would *TBP* run an article that excuses homophobia on the grounds of anti-gay socialization? We think not. Surely the thrust of gay liberation is to oppose negative socialization and to strive to overcome it. We feel that an acceptance of racism is inconsistent with gay liberation. As well, we feel that the racism of those personal ads in which advertisers state their racial choice is unacceptable in a magazine for gay liberation.

Further, we oppose the acceptance by *TBP* of an ad from Red Hot Video. Gays of Ottawa supports the decision of many women's groups which have taken a stand against this business. The heterosexual pornography promoted by Red Hot Video is the oppression of women and women's sexuality. Scenes of degradation, rape and mutilation are not sex. They are expressions of violence and hatred of women. Straight male pornography serves to reinforce attitudes and acts of hatred and violence against women.

Many women are fighting to force straight men to change their sexual socialization. The anti-porn struggle is part of the larger struggle against straight male power. Clearly, it is in the interests of gay men as well as lesbians and straight women, to support this struggle. Yet *TBP* appears to have sided with the status quo and with straight male power. How does supporting Red Hot Video in a gay liberation magazine further the liberation of lesbians and gay men, and the social changes which this liberation necessitates?

Gays of Ottawa has long supported the demand for inclusion of sexual orientation in the hate propaganda sections of the Criminal Code and corresponding provincial laws, as well as for the strengthening of these laws. We feel that lesbians and gay men should not have to suffer the consequences of anti-gay hate literature and propaganda anymore than should any other minority. But is this not a form of censorship? Similarly, why should women have to endure anti-women materials that likewise encourage hate and violence, even if these materials come under the guise of sexuality?

Women have drawn a connection between the messages of violence and misogyny in straight male pornography and the violent and misogynist behaviour visited upon women daily by many straight men. We see the struggle of women to eliminate misogynist pornography as comparable to the struggle of lesbians and gay men to eliminate homophobic hate literature and propaganda. Further, we see both struggles as part of working towards a changed society in which no one group of people controls the lives of other people.

The argument of censorship has become the straight male line of defence of these materials and in turn, a defence of straight male sexuality based upon the oppression of women. Censorship is but a weapon; the real issue is power. Given that it is still straight men who have the power, there is a danger of censorship for any gay publication or gay organization.

However, we feel that women are fully justified in fighting against sexual materials which serve to reinforce the

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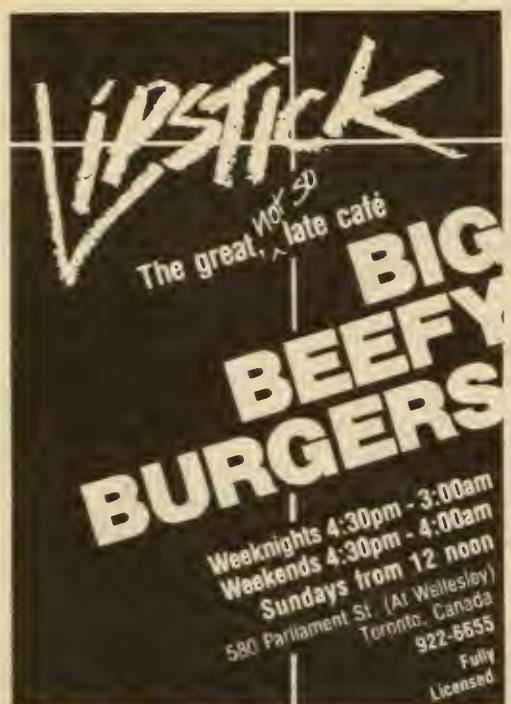
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oppression of women. Moreover, we feel that this struggle is deserving of our support, the threat of censorship notwithstanding. As well, we feel that this struggle furthers the kinds of social changes which gay liberation is fighting for, namely ending the power and violence of straight men. We feel that there is more to be gained by supporting the struggle of women against straight male pornography than there is by opposing it out of fear of censorship.

With regard to the issue of censorship, we feel that gay liberation groups would have greater impact by allying with women's groups and having input into proposals to deal with straight pornography. Surely, it would be more effective to influence such proposals to restrict or eliminate misogynist material so that these cannot be used to reinforce sexual repression. To oppose the anti-porn struggle in the name of censorship is simply to isolate yourself.

We appreciate that *TBP* has endured more than five years of a battle against censorship. We have supported *TBP* during these years. However, we feel that the current position of *TBP* on censorship represents an over-reaction to that battle. We feel that, in giving the issue of censorship precedence over the broader issues of racism, violence against women, and straight male power, *TBP* is losing sight of gay liberation itself. In the necessary struggles ahead, as in those of the past, censorship is an unavoidable risk as long as homophobic and sexist men control power.

We do not make this statement lightly, but rather in full appreciation that *TBP* as a publication is in the front lines of the censorship battle. However, we feel that we should fight the censorship of straight men by changing power relationships in society, by raising social consciousness of sexuality, and by changing the laws. To us, this means the necessity of fighting censorship battles as they are imposed upon us, and by not telling our human allies to put themselves on hold.

The women and men of GO have been working together with the aim of confronting the larger issues of liberation which not only threaten the thrust of our movement but also represent "baggage" from straight-male-dominated society which needs to be challenged and overcome. We have learned the strength of diversity and collective action. Over the years, we have felt that *TBP* was a part of this same struggle for liberation. However, with your apparent positions on racism and straight pornography, it is becoming increasingly difficult to maintain this feeling of solidarity as you continue a single-issue preoccupation with censorship and "freedom of the press."

Linda Wilson, President; Blair Johnston, Vice-President; Line Bastrash, Secretary; Barbara McIntosh, Treasurer; Judy Girard, Denis LeBlanc, Bob Read, Marie Robertson, Roger Roome, Directors
Gays of Ottawa/Gais de l'Outaouais

This isn't an outraged letter to cancel my subscription, and I'm usually far too lazy to write letters of protest — but since you've kindly given me a postage-paid envelope, I'm sending this note with my renewal form.

I enjoy the debate on pornography in *TBP*, and often agree with your writers. I'd like to see more of an opposing view given space other than in the letters column.

But — the Red Hot Video ad. It's not as if they're a courageous political group with an unpopular point of view that you feel compelled to support. They're

just a bunch of sleazy guys trying to make a buck. And publishing an ad from them at this point amounts to feminist-baiting.

You may not agree with all members of the women's community on all issues, but with so many ideals in common you can't afford to lose their support. Try running to Red Hot Video when you need a political friend!

*Joss MacLennan
Toronto*

After reading the September series of letters on the Red Hot Video debate, I was determined to comment on some of the feminist arguments put forward.

There has been some question as to *TBP*'s lack of ability to understand and adopt the feminist line on pornography. This supposed shortcoming has been referred to as a "slap in the face" upon feminists, and as "making sure to protect gay male interests," among others.

There are some issues, however, that touch almost all people. Some of these become very personal to many individuals, so much so that one cannot merely state one's own argument over and over (no matter how well thought-out these arguments may be) and expect others to suddenly see the light and drop their views in favour of one's own.

Through their letters, a number of feminists show a lack of respect for people who do not share their opinions. This is illustrated in the letter from the Toronto Rape Crisis Centre. For the authors of that letter to suggest that men do not "live with the daily reality of rape and brutality, incest, sexual harassment, forced pregnancy, etc" is not merely to suggest an untruth, it is also a cheap shot against men in general. It's as cheap as claiming that white people do not live with the reality of racism, that young people do not live with the reality of ageism, or that the abled do not live with the prejudices towards the disabled. Quite frankly, the letter from the Toronto Rape Crisis Centre smacks of sexism, and thinly veiled sexism at that.

There is another important element of the pornography debate that feminists have not really answered. For what do they have in mind when it comes right down to the nitty-gritty of controlling pornography or removing it from the (open) marketplace entirely? It appears that the route they are taking is to lobby the state, in step with the Right, for more censorship. Together, feminists and the Right have already had some impact on the federal government. Feminists may live to regret having had a part in bringing about broadened obscenity laws, for these same laws may well be used to "control" or prohibit not just pornography, but feminist, lesbian, and gay male publications as well. One would think that the experiences that *TBP* has had with state obscenity laws would have made clear to any thinking person the path down which censorship leads.

It is likely that the negative imagery contained in both straight and gay male (and gay female) pornography has some kind of impact on our society, much as the general media does. But when will feminists and others in the fight against pornography realize that problems do not go away because they wish them to, or even less by government legislation?

The problems with pornography will only go away through some positive efforts by feminists and society in general. Feminists certainly have a role to play in helping straight society to rid itself of the negative perceptions of women in its sexual culture. In addition, perhaps feminists should examine their own sexuality a little more deeply, and perhaps more

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"Feminists... could ask of themselves whether some sexual fantasies that contain 'power imbalances,' bondage or even sadomasochism are necessarily 'bad.'"

honestly. They could ask of themselves whether some sexual fantasies and lifestyles that contain certain amounts of "power imbalances," bondage or even sadomasochism are necessarily "bad," or if such activities might ever be considered healthy or just plain fun. (Note: I am *not* referring to murder, mutilation, rape/non-consensual acts, or even strict man-woman role-playing.)

While the feminist position has certain merits, pornography just is not the clear-cut issue that many feminists would seem to believe. It is unfortunate that they appear to be drawing the battle-line over Red Hot Video. Such an action will contribute nothing to Toronto's already divided gay community.

*Michael Balz
Toronto*

One thing is for sure, the feminist lesbians have balls. Unhappily, they've come into possession of them at the expense of guilt-ridden, wimpy gay men. The issue is deeper than gay porn.

The feminists exhibit, via the media, an intolerance for gays that gives me a not so pleasant pain in the ass. While adoringly sucking at the tit of the heterosexual women's movement, they nonetheless claim a full constituency in gay/lesbian society. Rather than negotiate the deeply entrenched differences to be found in the homosexual community, they choose polarization and humourless carping.

In the meantime, "politically correct," often socially inept, gay men react to feminist intimidation tactics much like sissies do with bullies. Their outpouring of mea culpas is irksome and not representative of the gay male population. These men take enormous pains to include lesbians in the titles of any emerging gay project — ignoring the reality that feminists are rapidly and aggressively building more and more services directed exclusively to women. These men oftentimes are unwittingly fostering self-oppression amongst gay men.

I'm more than willing to have my consciousness raised regarding the struggles experienced in our gay/lesbian society — moreover, I'm willing to change. What I'm not prepared to do is routinely accept queer bashing by feminist lesbians. I wish them luck in their pursuit of a new female image — but not in their attempt to requisition my balls. I need them to enhance the more traditional approach associated with fucking gay men.

*Jim Dorion
Toronto*

Sex education

It's very good to see early sex education courses being taught in schools here, and now with the accent on helping children to be able to recognise the difference between a nurturing touch and sexual abuse (*Globe and Mail*, April 14, '83).

I never cease to be amazed at the loud shouting of pederasts for no age of consent laws amid their thunderous silence regarding sex education for children. To me, the two must go together.

Surely, it's simply not good enough just to say you love children and that, yes, it is true, there are a few child

molesters out there, but there's nothing much to worry about, because there are laws already on the books that protect kids — so let's have no age of consent!

They also point out that a lot of kids do enjoy sexual relations with adults. Nothing mentioned, however, about all the kids that don't enjoy it. And, above all, nothing mentioned about kids needing some real protection from child molesters (ie, surely, child haters). Knowledge is the power that will give them that protection.

It seems to me that, for public credibility, pederasts should be shouting from the roof tops demanding sex education for children, taught as early and as well as possible.

*Jim Quixley
Toronto*

AIDS: reluctant reporting

Allow me to share with your readers a concern I felt while reading the AIDS news coverage by Tim McCaskell in September's *TBP*. In remarks made by Tim about the general media coverage of AIDS, and his interpretation of the latest case-count, which suggests (to him, though not to me, facts please!) a slowing-down of the rate of increase, I sense a decided reluctance against accepting what I warrant not-a-one of your New York/Los Angeles/San Francisco readers would question — that gay men have indeed made changes in how we express ourselves sexually. To be sure, that's not much the case in Toronto, but as the numbers grow and the toll comes to include people close to us, or as the media give it more hype, the changes will happen here as well (and the evidence of those changes, in gonorrhea rates for example, will come to be known).

But what accompanies those changes? In what psychic context do those changes take place? If we can manage, despite AIDS, to appreciate that our attraction to men is valid, and that the expression of attraction through sex is valid as well, we'll have beaten this thing politically. But we'll not be able to do that if we hold on wistfully to a way of relating that, for now, is very bad for our health. If we acknowledge the need for change, or at least the reality of its occurrence (as Tim seemed reluctant to do), we can usefully talk to each other about what we want to make of the change, about, for example, that which distinguishes liberation from libertinism (it didn't seem to matter, in things sexual, before AIDS), and about how we can make a stranger a friend while caring for ourselves. I share with many of you the fear of a self-oppressive gay response to AIDS, but feel most strongly that if we're to survive it with our communal strength undiminished (or, dare I hope, enhanced) we've got to acknowledge what's happening. Those are my "political" considerations.

As for our health, I urge *TBP* readers to do what we can to slow the spread of the AIDS agent, while at the same time doing what we can to affirm our sexuality and sexual orientation. If a substantial reduction were achieved in the frequency of risky-sex-with-risky-partners, the spread of the agent (or should I say the syndrome?) would be drastically cur-

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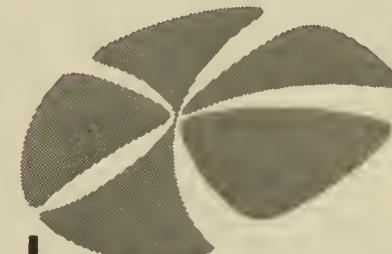
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GAY COMMUNITY APPEAL OF TORONTO

"Propaganda is a fascist weapon. I don't appreciate it being used by others, but I am more frightened to see it being used by ourselves."

tailed. In the meantime, the research push would hopefully produce enough understanding to see us able to deal with AIDS in less inhibiting ways. Instead of suggesting that the infectious agent is dissipating on its own (a plausible hope, I suppose), why doesn't TBP spend more energy promoting sexual expression that's less risky? (Bravo to *Fag Rag*, which headlines a recent AIDS article, "Suck Toes.") As noted in these pages before, we've got a two-year head start on what's happening in New York, Los Angeles and San Francisco, and my relatively meagre knowledge of statistical progressions suggests that a dramatic change now, rather than waiting till the syndrome "hits home," will save the health, and possibly the lives, of many of us.

Harvey Hamburg
Toronto

Sensationalist appeal

Can *The Body Politic* survive anymore criticism? If so, please read on.

This letter is in reference to an appeal for aid to the Toronto Women's Bookstore titled "Welcome to Pro-Life," published on the second page of the September issue. Although I more than sympathize with the problems now faced by the bookstore, I cannot sympathize with the manner in which this appeal was presented.

For my own protection, I would like to state my position clearly: I am pro-choice, and have shown my support with both time and money. I am grateful for the resources provided by the bookstore. I loathe the reactionary stance of the pro-lifers and the hypocritical propaganda they use to get their point across. Unfortunately, I equally loathe seeing propaganda being used by TBP.

The appeal for funds clearly labels (in

Help document discrimination

I am seeking much-needed help from your readers for a civil rights project I am undertaking in Montreal.

This project involves the access of racial minorities to downtown bars, pubs, commercial establishments, etc. To carry out this activity, I need to get in touch with Montreal minority (non-white) gay women and men who have experienced problems in gay bars which they deemed to be of a racial nature, and with visible minority individuals who unsuccessfully applied for employment in these commercial premises.

Individuals and organizations from other Canadian provinces and in the United States who faced or worked with similar problems in their local cities are also invited to contact me. Despite differences in human rights laws and in our legal system, I still need information on your process of litigation (individual or class action) and the most effective social action used to terminate this kind of discrimination.

Thank you for your assistance.
F Niemi, c/o 1650 Berri, Suite 298,
Montreal, QC H2L 4E4

fact, goes out of its way to describe) the arson as being representative of the pro-life movement. I'm not a moderate who believes in giving two sides of an argument equal time, but I do not understand a minority which is fighting against fringe-element stereotyping using the same weapons, hypocritically, against others.

If we condemn publications like the *Toronto Sun* for sensationalizing things like the murder of Emanuel Jaques to brand us all as child molesters and perverts, why am I then asked to condone *The Body Politic's* sensationalist appeal? (Let me remind you that I object to the method, and not the appeal.) All pro-lifers are not arsonists. One pro-lifer was. The title "Welcome to Pro-Life" made no attempt to reflect this, but to capitalize on a shared sentiment in the gay community: Orwell would have written it as "Pro-choice good. Pro-Life bad."

This letter will probably have me regarded as a person who is insensitive to the consequences of the arson, but this isn't true. What I am is a person who resents being represented by arguments we would find fault with in others, or which leave our own position weaker to attack.

There has been some discussion lately in the gay community about the development of a gay ethics, all of which I am opposed to at this time. Often ethics become nothing more than morality in the course of a revolution, in which case we become two sides of the same coin with groups we oppose. In a system of morality, such as that used by the moral majority, the ends can be made to justify the means. Propaganda becomes one of these means. Arson becomes another, as witnessed by the morality of the Wimmin's Fire Brigade. (Should all feminists be labelled anti-porn arsonists?)

If a gay ethics is to be developed, we shouldn't be as sure as we presently are that our minority status protects us from abusing others, or imitating their tactics. Pro-lifers are reactionary, insensitive and fascist, but they are not yet, as a group, arsonists.

Propaganda is a fascist weapon. I don't appreciate it being used by others, but I am more frightened to see it being used by ourselves.

Wendy A Adams
Toronto

Farewell, Mac

Readers may have noticed that "Prison Letters" did not appear last month, nor is it in this issue. Unfortunately, "Mac" has left us: we learned last month that he is no longer in prison, but his current whereabouts is unknown. Wherever he is, we wish him luck in coping with life outside the walls.

The Body Politic welcomes your letters. Send them to us at: Letters, TBP, Box 7289, Station A, Toronto, ON M5W 1X9. Letters selected for publication may be edited for length.

David leaned forward to make his point: "It's hitting the whole community. It's going to damage everyone. It will set gay life in Orillia back 40 years."

David is a gay man who has lived most of his life in this placid Ontario town of 24,000 on the shore of Lake Couchiching 90 km north of Toronto. David (who has asked that his last name not be used) was commenting on the story that had hit the local and national media a few days before. It had all the makings of a full-blown "sex scandal," a bombshell that could rock a small town to its very foundations.

"Homosexuals face charges," read the unadorned *Globe and Mail* headline. "Orillia police charge 30 with gross indecency," reported the *Toronto Star*. This was the public account, the official story as told by the Orillia police. The facts were spare: there had been complaints about sexual activity in the men's washroom in the basement of the Orillia Opera House over the past year. The complaints increased during the summer and "centred around harassment of the general public and juveniles trying to use the facilities." For more than three weeks, three officers from the criminal investigation bureau spied on people using the public washroom. They observed various kinds of "homosexual activity" — specifically acts of "masturbation, fellatio and buggery" — until they felt they had gathered enough evidence to lay criminal charges.

On Tuesday morning, September 6, Orillia police chief Kenneth Boyd and staff inspector Francis Smith hastily called a press conference. They told local reporters that warrants had been issued for the arrest of 30 men on 55 charges of gross indecency. Arrests had begun the previous day; all of the warrants would be "executed" by the end of the week.

One man faced six counts of gross indecency and others faced five counts. At least 15 of the men were from Orillia, five were from Toronto and the remaining ten were from Kitchener and Simcoe County. The accused were to make their first appearance in Orillia Provincial Court September 19 and 26. By the end of the week, 32 men had been charged. Because of the "sensitive nature of the charges and the ongoing investigations, the names will not be released," Chief Boyd told reporters.

Behind the laconic official account there was another story, a tale of destructive gossip, panic, ruined lives, and attempted suicides. The official account, for example, was silent about the devastating effect of sudden and unwelcome publicity. It provided no basis for understanding gay life in a town like Orillia. It could not explain the unique role that a public washroom might play in such a sexually repressive community.

"It's the biggest scam that's ever hit this city," declared John, a gay Orillian who asked that his actual name not be used. "It's going to be a real mess."

Despite the sketchy information (police would say only that the men charged came from "all walks of life"), rumours spread quickly throughout Orillia by the end of the first week. "It's the only topic in town right now," said Frank (not his real name), another gay man who recently returned to live in Orillia.

It is known that at least two people have tried to commit suicide as a result of the charges, one of them making desperate and repeated attempts. Another man is rumoured to have reacted so hysterically to the police visit that he was forcibly taken to the station. He is reported to have been admitted to Penetanguishene



Anatomy of a small-town sex scandal

psychiatric hospital; his wife despairs of his ever being able to leave.

Everyone in town is speculating about who is involved and who isn't, according to Frank. Several professionals from "high-income brackets" are said to have been charged — teachers, doctors, lawyers and businessmen — men whom David calls "pillars of the community." Two teachers, one from a high school and another from a public school, are said to have been visited at work by the police and dragged unwillingly from the front of classrooms filled with astonished students. Other arrests were apparently carried out with more discretion.

Already, the inevitable jokes have begun: the opera house is being tagged "Chateau Gay" by local high school students.

David and John are among the few in-

dividuals in Orillia known to be gay by many of the townspeople ("We're tolerated, but we have to work for it," said David of their status in the community). Ironically, neither of them was personally threatened by the washroom sweep because they never visit it. However, straight acquaintances, assuming the two must be involved, began to make concerned but delicate enquiries.

In fact, "none of these people (who were charged) are strictly gay," explained John. To his knowledge, "there isn't one that isn't married." It is an aspect of small-town gay life that is most difficult for many to understand.

"Orillia is very closeted," said David. "There are no bars. Orillia is very bigoted. It's a closed society. Nobody steps out of line. You can move in and not be accepted for 20 years. Gay kids have a

Not a well-kept secret: entrance to the men's washroom of Orillia's Opera House (above)



rough time here. Most gays go to Toronto."

Periodically, a high school student, who feels very isolated, will call David for advice and guidance because there is no one else to trust and David's sexual orientation is widely known in town. He does what he can.

In the absence of a gay community, most men who end up having sex in the Orillia Opera House washroom are not gay-identified. They lead fractured lives as predominantly heterosexual family men who, unknown to wives and children, stumble into occasional homosexual encounters.

The public revelation of this aspect of their sexual lives has a double effect on such men. In most cases, possessed of a limited and negative sense of their gayness, they are forced to come out to their families in a sudden, sensational and embarrassing manner. The shock of revelation does not allow for a period of adjustment or explanation. It leaves the men feeling humiliated and their wives betrayed. Several Orillia men have already left their homes in the wake of the family crisis caused by the police officer's knock at the door.

The arrests also result in the exposure of the men's private lives and in the stigma of a "sex scandal" guaranteed to undermine what little sense of gay identity they might have. And all of this happens before their cases ever get to court.

"It isn't fair. It's rotten," said John vehemently. "Why should anyone have to go through this degradation?"

According to David, the opera house basement washroom has been known as a sexual meeting place in Orillia for years. The opera house is located in the centre of the town made famous as Mariposa in Stephen Leacock's *Sunshine Sketches of a Little Town*. The red brick edifice with its two bulky turrets was once the city hall, and now contains a theatre and municipal offices. Accessible by dingy and unobtrusive exterior stairwells, the men's and women's public restrooms are tucked around the side of the building.

David recalled that Orillia police have been talking about closing the washroom for as many as 20 years. They've known about sexual activity for a long time, he claims, and have had the washroom under periodic surveillance for the past two years. He said the washroom is the only meeting place for gay sex in the Orillia area. In this sense, it is like many other small Canadian towns: when there isn't a bar or community centre, gay men are forced to meet in exclusively clandestine ways. If it isn't a washroom, it's a public park. If it isn't a park, it's a deserted roadway on the outskirts of town. In Orillia, the public washroom was not even a well-kept secret. "Every high-school kid in town knows it's the place to go for a blowjob," said John.

The Toronto media have shown considerable interest in the arrests but the local daily, the *Orillia Packet and Times*, has kept coverage "relatively low-key and straightforward," according to publisher Jack Marshall.

"We're not treating this any different from any other big story," said reporter Jeff Day. "It's not being given special treatment. We're not out digging up stuff."

Although names have not been published as yet, they will become public information at the first court appearances later in September. Marshall said the *Packer's* policy is not to publish names until there is a conviction. However, if the Toronto dailies and the other media print the names, he said, his paper will follow suit. Editors in the newsrooms of both the *Toronto Sun* and the *Toronto*

Star say their policy would be to publish names unless there was a pressing reason not to. But as Marshall noted, whether or not the names are released, "I suspect the harm has already been done."

Details of the exact nature of the police investigation remain vague. But it is known, for example, that the washroom sex was videotaped, probably from a vantage point in a nearby boiler room. Individuals were not arrested on the spot, as is usual in such cases; they were served war-

rants at home or at work. It would be relatively easy for police to recognize and trace local faces. How out-of-towners were identified remains unexplained. According to *TBP*'s contacts in Orillia, conjecture about evidence-gathering methods varies. One rumour says that the washroom was staked out with a decoy who entrapped people, another suggests certain individuals were intimidated into revealing names of contacts.

Lawyers familiar with legal decisions

on sex offences say the use of videotape footage is admissible evidence in court. Dennis Findlay, legal coordinator of Toronto's Right to Privacy Committee (RTPC), said the investigation, especially the use of expensive video equipment, raises serious questions about police priorities. "If there is a problem at all," he said, "there are other solutions." The decision of the Orillia police to "approach the case in a media manner," he said, "indicates they were after more

than simple acts of indecency. It's an attempt to punish people before they are even convicted."

Following the initial press conference (itself unusual for Orillia, according to local reporters), the police refused to answer questions. Contacted a week later for simple confirmation of facts, Inspector Smith said flatly, "Interviews have ceased as of last week."

Don Crawford, a local lawyer appointed to the four-member police commission in June, said, "All I know is what I read in the papers and, of course, rumours." He refused to comment on speculations about police behaviour. He said he couldn't be certain the charges would even be discussed at the regular meeting of the police commission scheduled for late in September. "The police commission doesn't get involved in police department process," but, if a complaint came to the commission through the proper channels, it might be discussed, he said.

Other officials were equally tight-lipped. Mayor Patricia McIsaac, first elected to office last November and automatic member of the police commission, could not be reached for comment. Unconfirmed rumours say her immediate response, when presented with information about the mass arrests, was to request that her name not be linked with the case.

The RTPC has offered legal advice to the men charged, although it is difficult to get information to them in the absence of any identifiable gay social network. David reported the accused men he had talked to were in a state of shock and did not know what to do. Local lawyers have been engaged by some, although few have experience dealing with sex charges. "The local lawyers have them over a barrel," David said. "They may sell them down the river." Many of those charged are reported to be so concerned about publicity that simple offers of legal help from Toronto have been viewed with alarm rather than relief. They are terrified of any attention-getting public action like a protest.

A few days after the story broke, a crank call to local media hinted that a demonstration was planned for outside the police station by the "Toronto gay community." No such protest had been planned.

It is not certain which judge will hear the cases. The local provincial court judge is reported to know several of the accused men socially and may decide to disqualify himself.

And so the Orillia police investigation has already caused repercussions from which it will take years to recover: wrecked marriages, attempted suicides, ruined businesses and reputations, and a clear message to young gay people that being gay and having gay sex is something furtive, degrading and shameful that — once public — can have the most devastating consequences.

In small towns, it is common knowledge, however unjust, that the more influence and status you have, the less adverse publicity you will likely get. It is an unspoken but very real social contract. In this case, however, the Orillia police appear to have disrupted the delicate balance of that understanding. And they did so knowing how many people would be affected. As yet, there is no obvious reason for the police action — no personal vendetta, no scandal to cover up, no political ambition out of control.

Once again, the Criminal Code's sexual offences section has been used to create victimless crimes and to stigmatize harmless behaviour. And for what?

Ed Jackson

THE RCMP

Dated directive in force: Mounties get their(own) man

Imagine this — you've been unemployed, along with more than a million other people, for a few months. Much to your relief you finally land a job as a file clerk. The position pays between \$14,000 and \$18,000 a year. But one day, a little more than a month after you start working, you're told that someone wants to see you. You leave your post and go downstairs to find a police officer waiting. He tells you that an investigation has revealed that you are homosexual and therefore not fit to perform your job. A guard makes you hand in your security pass, and you're barred from the building.

That's what happened to Stephen, a gay man living in Ottawa. He had been employed as a civilian clerk by the Royal Canadian Mounted Police Security Service, Canada's poor-cousin equivalent to the CIA and one of the most homophobic employers in the country.

This most recent anti-gay action of the Security Service is nothing new. The McDonald royal commission into RCMP wrongdoings, which released its report in 1981, revealed the service's practice — centred in Ottawa but active in several Canadian cities — of investigating and keeping files on homosexuals. The person need not have been in the employ of the federal government to be under watchful Mountie eyes.

The RCMP had its own criteria for determining whether one of its employees was gay. A man was suspect if he drove a white car or wore flamboyant clothing, such as brightly coloured ties.

By the late 1950s the homo squad numbered seven full-time investigators. In 1981 there was still one staff member responsible for writing security reports on lesbians and gay men and for directing the occasional investigation. Apparently, that work is still going on.

When Stephen was hired he was given the temporary security clearance "secret," second only to the "top secret" classification he would need to hold his job. He was told his clearance would be upgraded pending the usual investigation. He started to form working relationships with the people in his office but was annoyed by their disparaging remarks about homosexuality. He didn't come out to them, but he did challenge their statements.

"It's a little hard to sit at a table and not say something when someone makes an anti-gay comment," Stephen says. "Every now and then, when they said that gays should be shot or run out of the country or something, I would jump in."

On August 22, Staff Sergeant John Wiebe delivered a letter to Stephen that said, in part, "The field investigation, confirmed by your behaviour while on the job, has identified you as a homosexual and the Force's position... precludes the issuance of a security clearance to such a level to persons of this sexual persuasion. Homosexuality is an identified reliability weakness identified (sic) in

aforementioned government guideline."

The guideline Wiebe referred to is Cabinet Directive 35, now 20 years old but only made public to the McDonald commission in 1978. It says the character traits that "may lead to indiscretion or dishonesty" and therefore preclude employment in security sensitive positions include "illicit sexual behaviour."

Stephen, however, is not sitting idly by. He's taken his case to the Public Service Commission (which is in charge of staffing the federal civil service), and on September 6 they agreed to take it on. That in itself is significant — Stephen's is the first case of discrimination against a lesbian or gay man ever accepted by the commission. From there it will go to the solicitor general's deputy minister. He will order an internal investigation which should last a few weeks. If the internal report is not favourable, the commission can challenge its findings.

Stephen, meanwhile, is still working for the Mounties in their Human Research Planning and Development Branch. Only the staffing officer and her assistant in Stephen's new office know why he's there. His co-workers think he's on special assignment from the Security Service.

His job classification is still "CR2" (Ottawa bureaucratese for Stephen's job responsibility and salary level), but his security clearance is down to "classified," and the job he's performing only requires "confidential" status (yet another level down). Although his in-

come has not been immediately affected, the demotion could have an influence on Stephen's entire employment future.

As for the Security Service, it's been slated — for more than two years — to be dismantled, as the federal government accepted McDonald's recommendation to replace it with a civilian security agency.

The government's tentative guidelines for the civilian agency, however, have been subjected to much criticism from the widest possible spectrum of people — from left-wing activists who were the target of Security Service surveillance to the most conservative provincial attorneys general — for lack of public accountability provisions. The Coalition for Gay Rights in Ontario will add its own dissenting voice September 28 when it testifies before the current Senate hearings into the proposed agency.

McDonald said the RCMP's anti-gay practices were "a striking illustration of an insensitivity about what the Security Service ought to be securing. Moreover, it is illustrative of a poor analytical capability within the Security Service." The senators who are studying the new agency's proposed guidelines will undoubtedly be reminded of this when they hear from lesbians and gay men. As it now stands, there is little assurance that the massive surveillance campaigns of the fifties, sixties and seventies can't be repeated. And there's even less assurance that what happened to Stephen won't happen again.

Kevin Orr



Press council urges objectivity on pedophilia

QUEBEC — A short but firm statement by the Conseil de presse du Québec (which responds to complaints about media coverage) advocating balanced reporting on the subject of gay-male pedophilia has a lot of people up in arms.

The press council berated Denise Bombardier, host of the popular talk show "Noir sur Blanc" (Black on White), shown nationally on the Radio-Canada television network, for preventing Montreal psychologist Alain Bouchard from expressing his point of view about pedophilia when he appeared on the show last April 9.

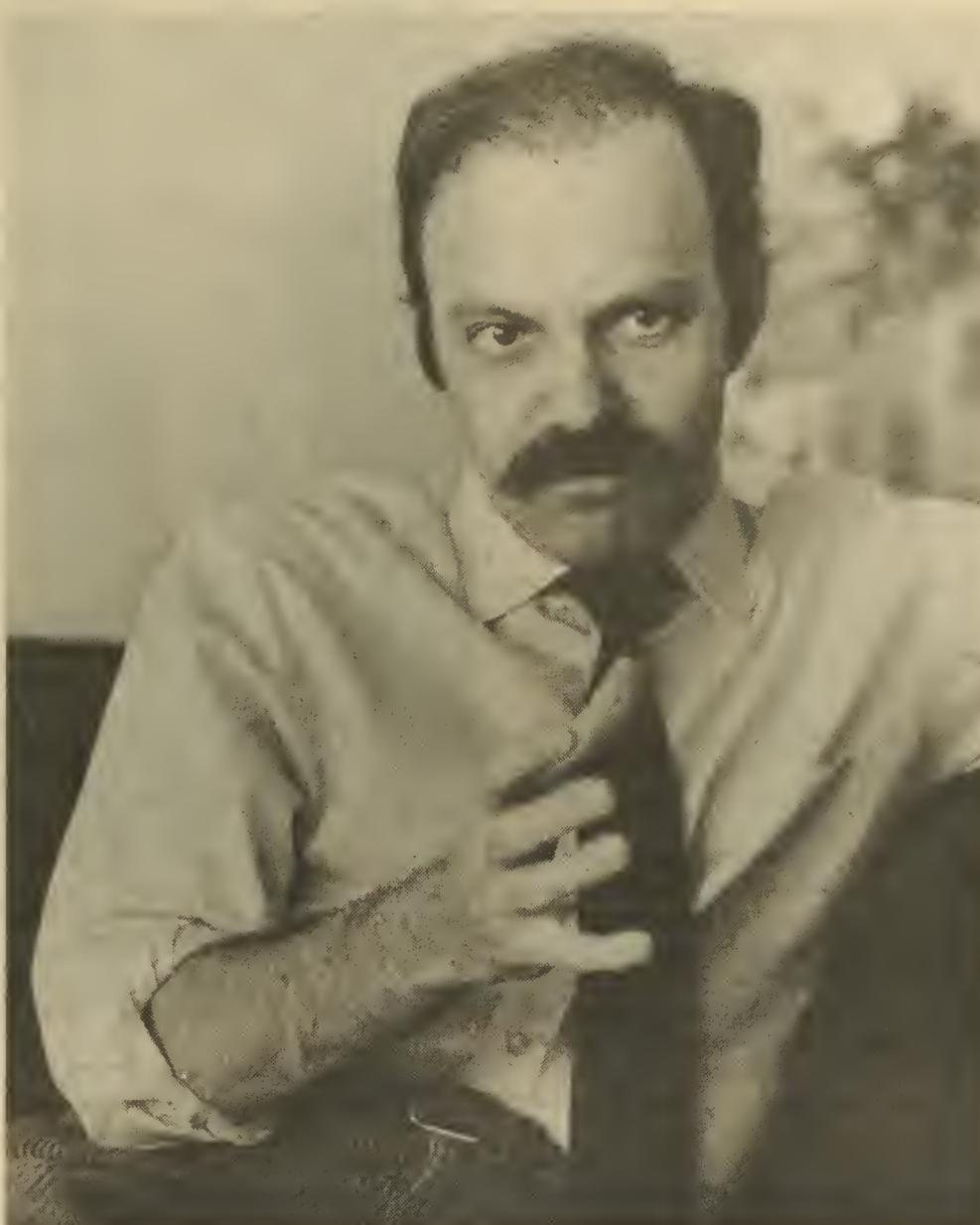
The council told Bombardier that "by insistently imposing your personal viewpoint and in only granting your guest a small chance to express his own, you have managed to discredit him in the eyes of the television audience. You have also prevented the viewer from having an overall view on the controversial subject you dealt with."

Lysiane Gagnon, an influential columnist with the Montreal daily newspaper *La Presse*, said, "I claim, like lots of other people, the liberty to protest the glorification of pedophilia which, in my eyes, stems from the (sexual) abduction of minors and from a characteristic abuse of power."

Aimé Gagné, the press council's president, took exception to Gagnon's column. "Permit me," she wrote in a letter to Gagnon, "to have you note that the press council did not bring itself to the defence of pedophilia. It neither supported nor condemned it — that wasn't its role — especially as the complaint that was submitted to it did not deal with the subject debated on the programme hosted by Mme Bombardier, but rather on her behaviour as host."

The *Citizen*, Ottawa's only English-language daily newspaper, in a July 23 editorial condemned the press council's ruling. Although the *Citizen* admitted that Bombardier "harassed and hounded" Bouchard, it suggested that air time should not have been given to the topic and supported Bombardier's lack of objectivity.

In a letter to the *Citizen*, Gays of Ottawa president Linda Wilson disagreed with the editorial. Although she did not agree with psychologist Bouchard's views on pedophilia — indeed, she compared it to rape, spouse-beating and child abuse



Struggling to get a word in edgewise: Alain Bouchard had little chance to make his own point

— she advocated an uncensored public discussion of the subject. "You and Denise Bombardier have a duty as professional information managers to allow, indeed encourage, the objective consideration of current social problems by the presentation of fact and well-considered opinion, without hysteria and without conservative prejudice."

The Quebec press council applauded Wilson's statement. In their own letter to the *Citizen*, they wrote, "If one starts making exceptions to the rules of ethics on the pretext that a particular topic is a delicate matter, then where is one led on the path to censorship?"

Sortie/GO Info □

that there is no medical evidence linking gay sexual activity to AIDS. And police officials said they would take no action against a commercial establishment unless a specific complaint was lodged against it.

Prankard made it clear that his motives were purely kind-hearted. "I am not on a hate campaign. I happen to care very much for people; I happen to feel very badly when people get sick, particularly when that sickness leads to death. And the death rate amongst children with AIDS is 100 percent." He claimed there was a lack of gay community leadership in response to AIDS. "They're the ones that are causing the problem," he said, "and now we're going to pay a lot of money to research and try to find a cure. At the same time they're not ready to do anything."

According to John Duggan, spokesperson for Gays of Ottawa, GO has helped set up a referral network for people who suspect they have AIDS. The

Parson cites AIDS; urges bar, bath ban

OTTAWA — A campaign by Reverend Bill Prankard, a local evangelist who hosts a phone-in radio programme, to have this city's gay bars and baths closed because of AIDS, has so far met with little success.

Prankard opened his August 21 broadcast by telling his listeners of letters he had written to Mayor Marion Dewar, Police Chief Tom Welsh and federal Health and Welfare Minister Monique Begin, asking them "to take some positive steps towards the elimination of AIDS in this area." The evangelist also advocated the introduction of anti-sodomy laws. "In other words, let's treat homosexuals with the dignity we would extend to human beings, while treating their activity exactly as we do prostitution, drug addiction and alcoholism. I trust we will not have to wait

until more Canadians die," Prankard concluded. "I am sure you will find that I express the same view as the majority of Canadians."

Although Mayor Dewar did not respond directly to his letter, she told the *Citizen* that Prankard's suggestions were unreasonable and could "promote a hate campaign against the victims of AIDS. I am more interested in looking for the cause of the disease," she said. "We're not going to attack any groups."

Dr Steve Corber, medical officer of health for the region of Ottawa-Carleton, said, "We don't know what the cause of AIDS is or how it is transmitted. I don't think legislating a lifestyle is the way we should approach a disease problem, unless we have no other alternative."

Health and Welfare officials also said

network includes the regional VD clinic, the gay phone-line and Ottawa Physicians for Gay Health. The organization has also held public meetings with Dr Gordon Jessamine of the Laboratory Centre for Disease Control and has cooperated with regional health officials, who have printed information about AIDS in their newsletter for Ottawa-area doctors. The independent Ottawa Physicians for Gay Health have produced pamphlets on AIDS in both English and French. "To us," Duggan says, "that's responsible leadership. On the other hand, you have evangelists ranting about AIDS, you have the government not doing nearly enough, and you have the media exploiting it."

One of the callers to Prankard's August 28 show, broadcast during the second week of Prankard's crusade, was Peter Evans, an Ottawa resident and the only Canadian with AIDS who is currently speaking publicly (see interview, page 28). Peter corrected some of the misinformation the reverend was spreading, and suggested that a wiser strategy might be to encourage the government to increase AIDS funding, "which would seem to me much more important than closing a few bars and baths."

"There are people," Prankard told Evans, "who are saying very strongly this is a judgment of God. I think we have to look at the whole thing."

"Well, what about the cancer patients, and the MS patients?" Peter asked. "I mean, sitting here in the Ottawa General Hospital, I can't actually even entertain that kind of...."

"Let me ask you," Prankard interrupted, "if you had your life to do all over again, what changes would you make?"

"None," Peter said.

It remains to be seen what changes Prankard himself may have to make. Gays of Ottawa has complained to the Canadian Radio-Television and Telecommunication Commission. "The show has a host who controls the programme," argues Duggan, "and who disseminates false information. Just because you're allowed to call in and be cut off doesn't mean there's balanced coverage."

The complaint may very well surprise Prankard, who obviously has a Good Samaritan outlook on life. He concluded the first of his anti-gay shows cheerily, saying, "It's a brand new week full of good opportunities to do some nice things and to help people. Let's all think about doing that and let's consider the things we've heard tonight."

Kevin Orr □



Marion Dewar (above): Ottawa mayor gave a flat "no" to evangelist's hate campaign. Bill Prankard (left): his "Person to Person" radio show became a forum for AIDS hysteria

Community opts to work with cops

CALGARY — This city's gay community, despite doubts and opposition among some of its members, decided, in a 40-3 vote, to set up a police-gay liaison committee.

The committee was set up after the police complained to the media that the gay community was stalling in looking for ways to improve relations with the police. "There was a fear that if we didn't set up this committee and make complaints against the police in the future then the police could say we had our chance to improve things but wasted it," says Bruce May, a Calgary activist who backed establishment of the committee.

The police response to complaints in the past has been to harass people who go to gay bars in the area of Central Park at 13th Ave and 4th St W. For a time, police were detaining pedestrians in Central Park and demanding each person's name, address, telephone number, age, weight, eye and hair colour and proof of identification, even though Canadians have no legal obligation to provide such information.

Officials of Calgary police admit that many policemen are hostile to gay people and ignore many of the complaints they lay. "It's not the way it should be but I suspect a lot of that (ignoring of complaints) is happening," says Bill Brink, who, as inspector at District 1, is responsible for policing of the downtown.

Police officials say the liaison committee will result in improved relations with gay people. Gay supporters of the committee hope they are right.

"I don't know how much chance it has of succeeding," says May. "We realize that committees in other places haven't gone off very well."

The committee, which will have three gay and two police representatives, will, among other things:

- gather complaints from gay people;
- help gay people make complaints;
- educate gay people and police about each other; and
- educate gay people about their rights when dealing with the police.

The gay representatives are Pastor Philip Speranza of the Metropolitan Community Church, Doug Young, a member of Gay Information and Resources Calgary, and Lynn Pratt, who works with lesbian mothers.

The police representatives are Brink and Const Debbie Baker, a police analyst.

Glenn Wheeler □

Solidarity coalition fights budget cuts

VANCOUVER — Gay men and lesbians are marching on in a campaign led by the BC labour movement called "Solidarity," to fight 26 pieces of legislation that, when passed, will make Davis's Ontario look like the land of the free. Lesbians and gay men have been visible at two major rallies, one in mid-July and one August 10, in Vancouver.

Stuart Alcock of the Vancouver Gay Community Centre (VGCC) has been coordinating the Vancouver gay and lesbian community participation in the coalition. VGCC is functioning as a provincial organization and has formally endorsed the Solidarity coalition. The Vancouver group asked for and received a voice and vote on Solidarity's provincial steering committee. Alcock is attending those

meetings until an organizing committee meets and formally names a delegate.

The legislation, introduced July 7, attacks every aspect of life in the province. Services for victims of rape and child abuse, the mentally and physically handicapped, the elderly and tenants have all been curtailed. Although none of the legislation has yet been passed, the Human Rights Commission has been dismantled, and will be replaced by a Cabinet-appointed Human Rights Council. Members will occupy positions only as long as they stay in political favour.

The Social Credit government has made it clear that the rights of lesbians and gay men will not be enshrined in human rights legislation, even if changes are made to the proposed legislation.

A lesbian drop-in, which had been operating in the Women's Health Collective facility, has lost its home. Although the drop-in was funded and administered by the Lesbian Information Line, funding to the Women's Health Collective has been cut off.

In spite of some significant differences between lesbian and gay organizations in Vancouver, people are being thrust into coalition politics, says Alcock. "We will work together on what we can agree on. I am really hopeful that some new friendships and working relationships will arise out of this situation."

To bring lesbian and gay organizations together, the VGCC and the Gay Rights Union will be co-sponsoring an organizational meeting on Sept 22 and a community education meeting on Oct 16. The agenda for the organizing meeting will include a discussion of a draft statement of concern and decisions about the names of ongoing representatives to the Solidarity Coalition Steering Committee.

Fred Gilbertson □

I'm very pleased that the court has delivered such a temperate decision. Otherwise, we might have had to break both her legs next...



Court rules McMurtry immune to malice suit

TORONTO — Roy McMurtry is off the hook — at least for the time being — after the Supreme Court of Ontario decided last month that the attorney general can do what he likes and not worry about being sued.

McMurtry, along with Police Chief Jack Ackroyd and several other members of Metro Toronto Police, had been sued for false imprisonment and malicious prosecution by nurse Susan Nelles, who was charged in 1981 with the

murders of four babies at the Hospital for Sick Children in Toronto.

Nelles was discharged after a 44-day preliminary hearing last year. Provincial court judge David Vanek ruled that there was "no case whatsoever" against Nelles on one death and insufficient evidence on the other three charges.

Nelles spent \$104,850 fighting the charges and returned to work at the hospital this summer. John Sopinka, her lawyer, says he will appeal the decision of Supreme Court Judge John Fitzpatrick.

The attorney general has absolute immunity from civil prosecution "even if he has acted maliciously," Fitzpatrick said in a brief written judgement. "I find that the Canadian Charter of Rights has not removed the immunity from civil action of the Attorney General of Ontario."

McMurtry says he doesn't blame Nelles for suing him. "Every citizen of the country has the right to go to court if he feels he's been unfairly dealt with," McMurtry says. "It's very fundamental to our system." GW □

Gay Info celebrates a decade of change

MONTREAL — Gay Info is celebrating its tenth anniversary with continued growth. The group, which presently runs a counselling and information line and a speaker's bureau, has launched a fund-raising project, with a goal of \$5,000 and part of the money earmarked for a larger telephone system.

Started in 1973 as Gay Montreal Association, the group began holding the phenomenally popular monthly dances at McGill University in 1974. The profits from the dances, which at the time were the largest regularly held gay dances in North America, led to a subsequent expansion of Gay Montreal. At one point the group occupied, along with Montreal Gay Women, a large two-story





photo: Elinor Manoff

Pondering the pro-choice future: Dr Henry Morgentaler and his associates are tentatively scheduled to face trial October 17 on charges related to the operation of the Toronto abortion clinic. Earlier, they lost a bid to have the preliminary hearing into charges against the Winnipeg clinic waived. As we go to press, Morgentaler is said to be considering closing the Toronto clinic, where no abortions have been performed since the July 5 police raid. And pro-choice advocates are planning a rally for October 1 in Nathan Phillips Square.

house on Ste-Famille Street that was used for social events such as coffee houses, weekly socials or meetings.

Eventually, the women decided to leave the house, so Gay Montreal chose to move to less costly quarters. Before the move, the Quebec government put a stop to the dances because, it said, Gay Montreal was not a student organization and as a non-profit group should not have been making as much money as it was.

In June 1975, Gay Montreal relocated in a small apartment on Peel Street, where they had a drop-in centre and a BYOB social on alternate Saturday nights. Unfortunately, the size of the group had been greatly reduced because of internal disputes.

Six months later, the landlord handed Gay Montreal an eviction notice — the lease specified that the apartment was to be used only as a living accommodation. A couple of months later, Gay Montreal left the apartment and ceased to exist.

Soon afterwards, a friend of the organization offered the use of his office to re-establish the phone line. Originally called the Gay Exchange, the name was later changed to Gay Info due to misunderstanding on the part of a great many people.

Today, Gay Info sponsors Parents and Friends of Gays, the gay Anglican group Integrity, Survivors (for lesbians and gay men with concerns about drinking), Travestis à Montréal (TAM, social support for transvestites), Women/Men of Montréal en Neuf (for transsexuals undergoing their gender completion), Gay Fathers Group, Gay Couples Group, Sexuality Workshop (for gay men), The Capables for bisexual men and a classical music group.

Each volunteer on the phone line pays

a ten-dollar fee every month to work in the group — now that's commitment!

Gay Info, apart from being an important part of the history of Montreal's gay community, continues to play a vital role in the gay life of the city.

Donations can be sent to Gay Info, CP 1164, Succ H, Montréal H3G 2N1. (Make cheques payable to AHM/GMA Inc.) The phoneline can be reached at 933-2395. KO

Had your fix today?

Sex. Do you think about it? A lot? If so, it seems you may have a big problem.

According to Dr Eli Coleman, a sex therapist, author and assistant professor at the University of Minnesota, between 2 and 5 percent of the population are sex addicts.

'Sexual addiction is a serious problem with little being done to treat it,' Coleman told a recent conference sponsored by the Alberta Alcoholism and Drug Abuse Commission. Sex, for these crazed individuals, is used to relax or as an escape from worries.

The problem is more insidious than it first appears. Sex addicts aren't found huddled in dark alleys or lying unconscious in the gutters of the filthiest streets of our cities. They include among their number office workers, business executives and top civil servants. Sex addicts can spend up to four hours a day fulfilling their sexual needs. After sex, many of these poor souls 'feel ill, nauseous and so depressed they can't go to work.' And because our society takes such good care of its sex addicts, most of them end up in jail, suffer marriage breakdowns and lose their jobs, Dr Coleman says. □

Benefits scheduled for burned bookstore

TORONTO — The Toronto Women's Bookstore is slowly getting back on its feet after being destroyed by fire last July. According to part-owner Marie Prins, \$17,000 has been raised.

Supporters of the bookstore can help by attending three events scheduled in September to raise money:

On September 19, there's a benefit dance at the Brunswick House, 481 Bloor Street West, ground floor. The dance features Parachute Club and the Clichettes. Tickets can be obtained from Glad Day Books, 648A Yonge Street, second floor, from the Brunswick House or from the temporary office of the bookstore, 296 Brunswick Avenue, suite 201.

The Mercury Theatre is hosting a benefit for the bookstore September 22. All proceeds from the performance of *My Sister in this House* will be donated to help the store in its effort to relocate. The show starts at 8 pm. Tickets can be bought at the theatre, 296 Brunswick Avenue

Beginning September 26 there will be a fire sale, also at 296 Brunswick. The sale will continue until all the merchandise is sold. Gillian Rodgerson □

Educational service holds sex symposium

MONTREAL — The fourth Quebec symposium on homosexualities organized by the Service d'éducation et de consultation sur l'homosexualité ("homosexuality education and consultation service") will take place November 19 and 20.

The 25 workshops and activities will deal with the sexuality of children and adolescents, pornography, gay media, heterosexuality, pedophilia, gay sex and transsexuality.

Registration, by mail only, costs \$50 (\$40 for students, unemployed and the socially assisted) before September 30, or \$55 and \$45, respectively, after that date. The address is SECH, CP 245, succ N, Montréal, Québec H2X 3M4. For information: (514) 523-9463. Sortie □

AIDS scares Porkers; gay/cop game canned

VANCOUVER — Game postponed on account of AIDS panic.

That's the word from the Porkers, the Vancouver police department softball team, who last month suddenly cancelled their annual game with the gay West End Softball Association (WESA) All Stars.

"There's absolutely no way they can catch AIDS playing ball with us," replied WESA spokesperson Jim Trenholme. "We don't play ball that way."

Trenholme says the team has decided to treat the matter lightly ("We promise not to kiss them") rather than react with outrage, which would only tend to substantiate and spread AIDS hysteria.

A local news report offered film clips of earlier matches — in all of them, the All Stars drubbed the Porkers. A sombre but embarrassed Superintendent Coke talked to Trenholme in an effort to dispel the police officers' fear of what might happen in the cloud of dust kicked up around second base. As well, the Vancouver city medical officer claimed

that, as far as he knew, AIDS could "only be transmitted through blood and other bodily fluids, such as semen." The city's chief medic added drily, "I doubt that could occur during a baseball game."

Although attempts to overcome the Porkers' scientific ignorance and misinformation have been to no avail, Superintendent Coke said he hoped that the police team "might like to reconsider."

Stan Persky □

Patriarchal panic

Women will be running the United States of America within 20 years, according to Manhattan lawyer Sidney Siller.

Before you dash off a note to Siller asking him how to ensure the outcome of his prediction, you should be aware that he sees this eventuality as apocalyptic.

"In the future, we will see a country run by women," he says. "It's dangerous. We need a balance."

Siller is head of the National Organization for Men. NOM claims a membership of 2,000 individuals, most of whom joined after one of Siller's columns appeared in Penthouse a few months ago.

If Siller is looking for an ally this side of the 49th, the most obvious candidate would be REAL Women of Canada (Realistic, Equal, Active for Life). REAL is concerned "that we all recognize and support the priceless and unique contribution women make to society when they undertake the immense role of motherhood."

REAL abhors "the growing social attitude that a woman is only an asset to society when she is working for a salary." One of their main objectives is the abolition of the National Action Committee on the Status of Women. □



DISCRIMINATION

Decision deferred on rights protection bid

WATERLOO — On August 29, delegations from various Waterloo-area gay organizations and a representative of the Coalition for Gay Rights in Ontario (CGRO) appeared before Waterloo mayor Marjorie Carroll and City Council to demand that an anti-discrimination clause be written into municipal hiring policy.

Greg Meadows of Gay Liberation of Waterloo, Joe Szalai of the Kitchener-Waterloo Gay Media Collective, Moe Lyons of the Lesbian Organization of Kitchener and Tom Warner of CGRO were all instrumental in the adoption of a similar policy last year in the city of Kitchener. This year they were joined by Lynn McGuinness of Guelph Gay Equality.

Waterloo Council deferred a decision on the policy in order to give the clerk's department a chance to study similar legislation that exists in other Ontario cities.

Kitchener's policy reads:

There shall be no discrimination against any person who is employed, or seeks employment with the City because of race, creed, colour, ancestry, age, sex, marital status, political and religious affiliation, place of residence, sexual orientation, or physical handicap.

The need for an anti-discrimination policy became evident in April of 1982 when the city of Kitchener refused to rent space to the Kitchener-Waterloo Gay Media Collective for a dance.

Reaction in Kitchener-Waterloo has been limited. A columnist in the *Kitchener Waterloo Record*, the daily newspaper, said that the gay organizations had "good intentions" and were attempting to achieve "noble ends" by "untenable means." He didn't believe that the type of policy being asked for would be enforceable even if it were written down.

But Greg Meadows is optimistic. When asked why the groups had chosen to approach Council now, he said that they were just trying to clear up "unfinished business."

Gillian Rodgerson □

"Sleazy elements" barred from Seahorse

HALIFAX — The Seahorse Tavern, long a popular watering hole for Halifax students and counter-culture types, has recently come to the attention of the Gay Alliance for Equality (GAE).

The tavern, Halifax's oldest, underwent extensive renovations and expansion this summer in the hope of attracting a larger share of the city's burgeoning night life.

The GAE claims that new checks for liquor identification — part of a clean-up campaign aimed at what the Seahorse management refers to as "the sleaze element" — are being used to bar gay patrons.

During the first week of August, one regular patron of the tavern was denied permission to enter the bar. She had not been asked to show identification, and was given no reason for being kept out. Other people had commented on the bar's new policies, and on the fact that the Seahorse had hired a bouncer.

On August 8, some 25 people, gay and



Fruitrefaction: While cold fruit soups cooled even suburban palates this summer, smart urban types are said to have retreated to the more traditional fruits au salade. Meanwhile, the unlikely orchard pictured above was squeezed into Lesbian and Gay Pride Day in June to plug this fall's Gay Community Appeal campaign. (They're the leftovers from the Appeal's smash hit *Fruit Cocktail*, which raised more than \$13,000 last April). October 1 marks the beginning of the new Appeal season, and the organization hopes to raise \$50,000 through SOS (Support Our Selves) evenings to help fund community projects. SOS evenings allow the Appeal to take their pitch into the people's homes to combine fund-raising with socializing, to ease the pain a little. In-

terested hosts invite their friends to watch an audio-visual show followed by a presentation about the Appeal's work and a pitch for funds. This year's show will highlight the Appeal's accomplishments in the four years since it was established. Most of us will no doubt serve beer and pizza yet again, although stories are told about SOS evenings following elegant dinner parties in Cabbagetown renos. The SOS campaigns have raised nearly \$100,000, which has gone to support programmes like Gay Courtwatch, recorded messages for gay youth, and the Gay Counselling Centre. Persons wishing to host an SOS evening should call the Appeal at 869-3036, or write GCA, Box 2212, Stn P, Toronto, M5S 2T2.

Craig Patterson □

straight, decided to test the bar's new policies. They met at the tavern, went in and sat down — and waited. They weren't served. One woman, a regular patron, went outside to make a telephone call. When she tried to return she was refused admittance. Five minutes later, she returned again, this time with a police officer, and had no trouble getting in. She confronted the manager with her story, and was told that — since she was obviously in the bar — she couldn't have been refused admittance.

When asked by members of GAE, manager Bruce MacDonald refused to deny that the tavern has a policy against gay people. "What is all this talk about straight and gay?" he asked. "We're

just trying to get rid of the sleaze." Seahorse owner Wilfred Keith also denied that the Seahorse had any intention of discriminating on the grounds of sexual orientation.

Former employees, however, claim that there have been explicit instructions from the management to harass gays, and at least one waiter was fired after refusing to comply with those instructions.

The GAE civil-rights committee sent a letter about the incidents at the tavern to the Nova Scotia Human Rights Commission. Since gay people are not protected under the Nova Scotia Human Rights Act, it is not clear what measures the commission could invoke if it finds evidence of discrimination. Gay people

have received considerable support from non-gay patrons at the Seahorse, some of whom are boycotting the tavern.

Meanwhile, the Seahorse is still pursuing its arbitrary admissions policies. Jim MacSwain, who chairs the GAE's civil-rights committee, says a picket of the bar is possible in the near future.

Glenn Walton □

TORONTO BEAT

Tempest in a teabag: The biggest uproar since the Spadina Expressway has been sparked by the choice of an official mascot for Toronto's 150th birthday. The front-runners in the campaign, the squirrel and the pig, were joined by that hackneyed emblem of *la style gaie*, the pink flamingo. Credit for this late entry goes to an ever-so-irreverent AM radio disc jockey.

Rumours: It's said that RLS Management has plans to acquire the Basin Street Cabaret on Queen Street to add to their ever-increasing empire, which includes Crispins, Buddy's, and the Barracks. Basin Street has been home to *Let My People Come*, a show that has titillated suburbanites with suggestions of homosexuality for nearly three years now. Who else but suburbanites would

pay money to watch a blow-job performed on a banana? The rumour mill indicates that RLS will still court those made-in-Mississauga dollars by keeping the place straight; the mill also says, however, that RLS will be closing *Let My People Come* at the end of the month. Last chance to ogle the banana! Going, going....

Update: Police charged two men with first-degree murder August 24 in connection with the stabbing last April of Donald Weir.

Weir was found dead in his East York apartment when police answered a fire call. The fire is believed to have been set to cover up evidence of the crime.

Charged are Richard McKay and David Kendall. CP □

Activist discovers rights code cavities

WINNIPEG — Dental rights activist Chris Vogel failed to convince an independent judge that the Manitoba government should extend his dental benefits to his longtime gay lover. The court ruled that benefits could only be extended in male-female relationships (including common-law relationships) and that Vogel's rights were not violated because sex discrimination is based only on gender, not sexual preference.

Vogel, a civil servant, does not plan to appeal the case. "I expect to lose," he said. According to Vogel, Manitoba's attorney general has been suggesting that a sexual-orientation clause is not needed in the Human Rights Code. "I had to stop him saying gay rights are already protected," Vogel concluded.

The Winnipeg Free Press ran the story on its front page and CBC regional morning news featured an 11-minute discussion on the subject. The Human Rights Commission is expected to propose civil-rights amendments to the legislative assembly this fall.

KT □

From 'pornography' and 'erotica' back to sex

"The definitions of erotica and pornography have been made clear. Pornography is misogynist and depicts a power imbalance, while in erotica, power is equalized. Yet you use 'pornography' and 'erotica' interchangeably."

— Trish Klemm and Suzi Edwards
in a letter to TBP, September 1983

Among the jobs I do at *The Body Politic* is the selection and editing of letters from readers. Last month, therefore, I spent a lot of time reading and rereading criticisms of this magazine for publishing an ad from Red Hot Video, and of the stand that that seemed to imply we take on the whole issue of pornography.

Two recurrent themes in those letters struck me. The first was the charge that the Red Hot decision could only have been made by men. The women who had a hand in making or supporting that decision were effectively defined out of existence, their voices silenced, ironically, by other women involved in a movement that has often cited the silencing of women as one of the means of their oppression.

But I'll leave it to the women at *TBP* who want to respond to that attempted annihilation to do it for themselves. What I want to talk about is the second theme: the notion that we already know what pornography and erotica are; that they are clearly different; that erotica is good and pornography is bad.

We know no such thing.

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"Perhaps one could simply say that erotica is about sexuality, but pornography is about power and sex-as-weapon...."

— Gloria Steinem in *Take Back the Night*

"Pornography is a presentation, whether live, simulated, verbal, pictorial, filmed or videotaped, or otherwise represented, of sexual behaviour in which one or more participants are coerced, overtly or implicitly, into participation; or are injured or abused physically or psychologically; or in which an imbalance of power is obvious, or implied by virtue of the immature age of any participant or by contextual aspects of the presentation, and in which such behaviour can be taken to be advocated or endorsed."

— Jillian Riddington, in a paper presented to the Association of Women and the Law, 1983

"When people try to distinguish between different types of sexual imagery, the distinction is likely to be between hard-core and soft-core depictions — that is to say, between fake and real sex. When people use 'erotica' to stand for what they once called 'soft-core' (ie, harmless), my tastes are excluded from that category. I prefer the real thing — the more subversive the better. What I like is bound to be labelled 'pornography' for a while yet."

— Chris Bearchell in "Art, Trash and Titillation, TBP, May 1983

"...eroticism, the pornography of the elite..."

— Angela Carter in *The Sadeian Woman and the Ideology of Pornography*

"There is still no agreement in the various literatures about the use of such terms as pornography and erotica. Even vocal contemporary feminists have been unsuccessful in making these distinctions. Very simply, I will refer to pornography as the use of provocative sexual imagery or innuendo. When such imagery is also aggressive or violent I will refer to it as sado-masochism."

— Judith Posner in "Advertising Pornography," *The Canadian Forum*, August/September 1983

One woman's art is another woman's porn for the tasteful rich; one woman's

merely sexual "erotica," if it should happen to partake of "innuendo," is another woman's pornography.

This is more than a disagreement about terminology. It's a battle of words as weapons. Chris Bearchell sticks with "pornography" in an attempt to rescue sexual imagery from soft-core fraud. Jillian Riddington, seeking legal clarity, provides lawyers and judges with words they could use to suppress most anything, including almost every popular image of heterosexuality. (As if they would — but where is "an imbalance of power" more "obvious" or more "endorsed"? Judith Posner uses "pornography" as a label to stick onto anything sexually "provocative." With the word "pornography" more and more coming to mean "that-which-is-evil-and-must-be-suppressed," her label-sticking is more than a critique. It's a threat.

But this is also more than a battle of words. Underlying the acceptance (or rejection) of the notion that there is a clear distinction between "good" erotica and "bad" pornography are fundamentally different conceptions of what sexuality itself is — and what it has to do with power.

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Last night (as I write this) I was in bed with a man. We'd ended up there after an evening in a bar (an evening that had its fair share of provocation and innuendo, thankfully), and at one point he was on top of me, holding himself up on his arms so I could see his strong shoulders and chest, his face rising above me. Still in his jeans, he was slowly thrusting his damp, urgent crotch against mine.

Provocation, indeed. I wanted to be overwhelmed by him; wanted to submit to his radiating, restrained powerlessness. I wanted him to fuck me. (He didn't, but that's another story.)

Power — intensely affecting, desire-provoking erotic power. His, over me, at that moment.

But is he really more powerful than I am? Well, let's see: I'm older than he is, and probably more secure in sexual situations, but then he's gorgeously hunky, which I'll never be; he's been helping me with work that I know a lot about and he's just learning, but then he's also working on his BA and I never got a degree; he's bigger and stronger than I am, but then it was my apartment and I knew where the lube was. (But no, I

didn't fuck him either.) And there were times when I was hovering over him, his body arching up, mouth slightly open, imploring, reaching for touch.

And we're both male, both white, both in about the same position financially.

Are we "equal" in power? On balance, maybe, but in many specifics, no. And we took both our equalities and inequalities to bed with us, playing some of them out, perhaps, but definitely playing out shifting imbalances of *erotic* power, with energy, warmth, resistance, submission and domination moving back and forth until we fell asleep tangled up in each other.

It was wonderful sex.

•

"Often, erotic images are eroticized symbols of power and domination, since, in this society, sexuality and power have been so often interlinked."

"...Through [a] process of struggle, discussion and erotic experimentation, we challenge and transform the social relations that presently define what are 'acceptable' images. In so doing we begin to break the bonds linking sex with power and domination."

— Gary Kinsman in "Porn: Beyond the Impasse," *Pink Ink*, August 1983

"There is a liberal theory that art disinfects eroticism of its latent subversiveness, and pornography that is also art loses its shock and its magnetism, becomes 'safe'. The truth of this is that once pornography is labelled 'art' or 'literature' it is stamped with the approval of an elitist culture and many ordinary people will avoid it on principle, out of fear of being bored."

— Angela Carter in *The Sadeian Woman*

"In general, people savour the pleasures of the flesh only on condition that they be insipid."

— from *The Story of the Eye*, quoted by Susan Griffin (as an example of pornographic cynicism) in *Pornography and Silence: Culture's Revenge Against Nature*.

"Good" erotica, it seems, is sexual imagery that has been cleansed of power — or imbalances of power, anyway. This fits neatly with the notion that "erotica" (as opposed to "pornography") is "tasteful," since the people with the cultural power to define "taste" are the ones who find raw displays of power the least acceptable. Tastefulness dictates that the less pleasant aspects of life remain hidden, and among the things hidden by (and sometimes from) these people are their own means of social control. For

such people, the very idea that society is structured around the control of some people by others — rather than through "natural" talents, rational discussion and fair negotiation — is disturbing. It's a "tasteless" idea, one they'd rather not hear about.

I know there are people whose desire for a power-free eroticism comes from an intense awareness of the abuses of power. But I suspect there are others (perhaps those who hope to find the pleasures of the flesh "insipid" — unchallenging, unthreatening, *safe*) who want to avoid the issue of power altogether — in sexuality, in social relations, in the existence of the state. Maybe this is what makes them want to believe in the kind of good-hearted government that would pass stronger obscenity laws solely to protect women and children from violence, and never, never to increase its control over all kinds (and especially marginal kinds) of erotic expression.

But that's a diversion (the standard diversion — talking about censorship instead of about the nature of sexual imagery itself). The point is: could such a disinfected "erotica" exist? And if it did, would it be merely insipid? Would it be boring? Why do we suspect so? Is it because we know from our own lives that power and sexuality are indeed interlinked?

I think so. But what we don't know is why they are interlinked. Or whether it's even possible to disentangle them.

Theories abound, of course. At the risk of oversimplifying, I'm going to reduce them to three: that sexuality is inherently a matter of aggression and domination (ie, it's "naturally" bad); that it is inherently sensuous, loving and mutual ("naturally" good); and that it's not inherently anything at all, that sexuality is entirely what society has made it.

The "naturally bad" theory, growing out of the work of Freud, is the most generally accepted: sexuality is a powerful, primal force, all-consuming if given free reign and dangerous to the peace and order of society. In fact, the real purpose of society is to suppress this fundamental force, which would otherwise run wild in an orgy of lust, violence, destruction and death.

In *Pornography and Silence*, Susan Griffin takes on the "naturally bad" school:

"Darwin, Spencer, and before them Hobbes, and also Adam Smith and Marx and Engels, believed that the laws of nature and society and history are laws of struggle, which determine that violence is inevitable."

"...Yet what they fail to recognize is that they themselves are the makers of culture, producing, in the name of scientific knowledge, culture's pronouncements on the nature of human instinct."

For Griffin, on the other hand, "eros" is "naturally" good. It is the sensual "truth" told by the body. But that truth has been perverted by "culture," by all the forces of history, religion and art which insist that humanity must transcend its natural origins. "Culture" seeks to rise above nature, especially above nature's verdict that we must all eventually die. Culture, in short, aspires to transcend death. But the body — that reminder of mere physical existence, of mortality — won't let it. So the body, with all its frightening needs and sensations, must be overcome. This need to escape the inescapable body has crystallized in what Griffin calls "the pornographic mind," which, in an attempt to reject its own vulnerable flesh, casts all fleshliness, all sensuousness, onto woman — and then frantically tries to suppress it by suppressing half the human race. The pornographer, far from being a liberator of eros, is



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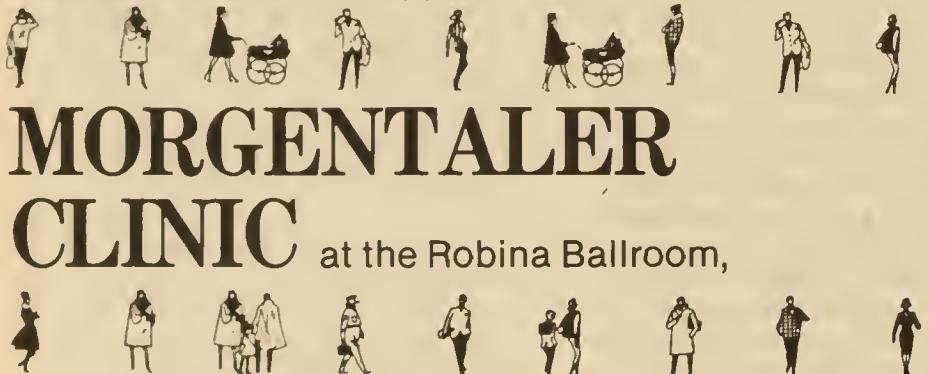
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in fact a terrified creature who must whip, torture and kill his physical, sensual self in the form of a woman. But it doesn't work. The pornographer remains mortal, his body keeps telling him so, and every time it does it must be suppressed again, killed again, in a frantic cycle of obsession. It is Griffin's hope that we can escape this obsession and accept the body, and thus rediscover true eros.

Griffin, then, is pro-sex — unless she defines "natural eros" so purely as to exclude sex shaped by culture, which is, of course, the only kind we really know. And does she? It's hard to say, since she spends much more time on the horrors of "culture" than on what eros freed of its restraints might be like. And nowhere does she seem to realize that her own conception of "nature" is itself a cultural notion. A mother cat may be the picture of sensuous nurturance, but two cats fucking are a picture of sex as brutality and domination. And both these pictures are natural evidence read (differently) through cultural filters, the same filters that affect how we read even the sensations of our own bodies.

Which brings us to the theory that cultural filters and social constructions are all we've got — that *nothing* about sexuality is "natural." We and our sexuality are what society has made them, and we make society — in so far as we have (or take) the power to do so. And thus we're free to work toward the kind of society and sexuality we want.

Maybe.

It isn't easy to figure out which of these theories (presented here in gross caricature, I admit) is true — if any of them is alone; perhaps all are in part. But it is easy to gravitate toward whichever one best suits our biases. If we want Gloria Steinem's "erotica," we reject the awful Freudian id, for if it exists, sexuality free of power is impossible. If we want to say that sex is good — as a lot of gay liberation rhetoric does — we claim that anything we find *not* good about it must be excess baggage loaded onto sexuality by culture. And we then urge each other to break the bonds and cast off this load, to struggle for sex free of the taint of power. And if the "taint" of power thrills us, we blame our socialization. Or go back to Freud.

Or begin to suspect, at long last, that power is something potentially *good*. Something we all have in varying degrees, something we all exercise, consciously or not, something we trade between each other constantly in complicated and often difficult ways. And something sex can help us know about, take responsibility for and learn to deal with creatively. We can't seek our own empowerment, individually and collectively, if we insist on seeing power as something inherently bad.

I know what I know from that strong, beautiful man in bed last night, and from many others with whom the plays of power have been less mutual or more, better or worse, more empty or more affecting, sexual or not. And even if I don't know exactly how and why I know what I know, I'm certain that it's a richer, more complex knowledge than can be encompassed by easy rhetorical notions of "good" and "bad."

The battle of words (and more than words) over sexual imagery is being fought on the outskirts of a much more challenging territory, and in the middle of that territory lies sex itself. Anyone who thinks he or she already knows all there is to know about "erotica" and "pornography" is never going to know much more about his or her own sexuality.

Rick Béabout

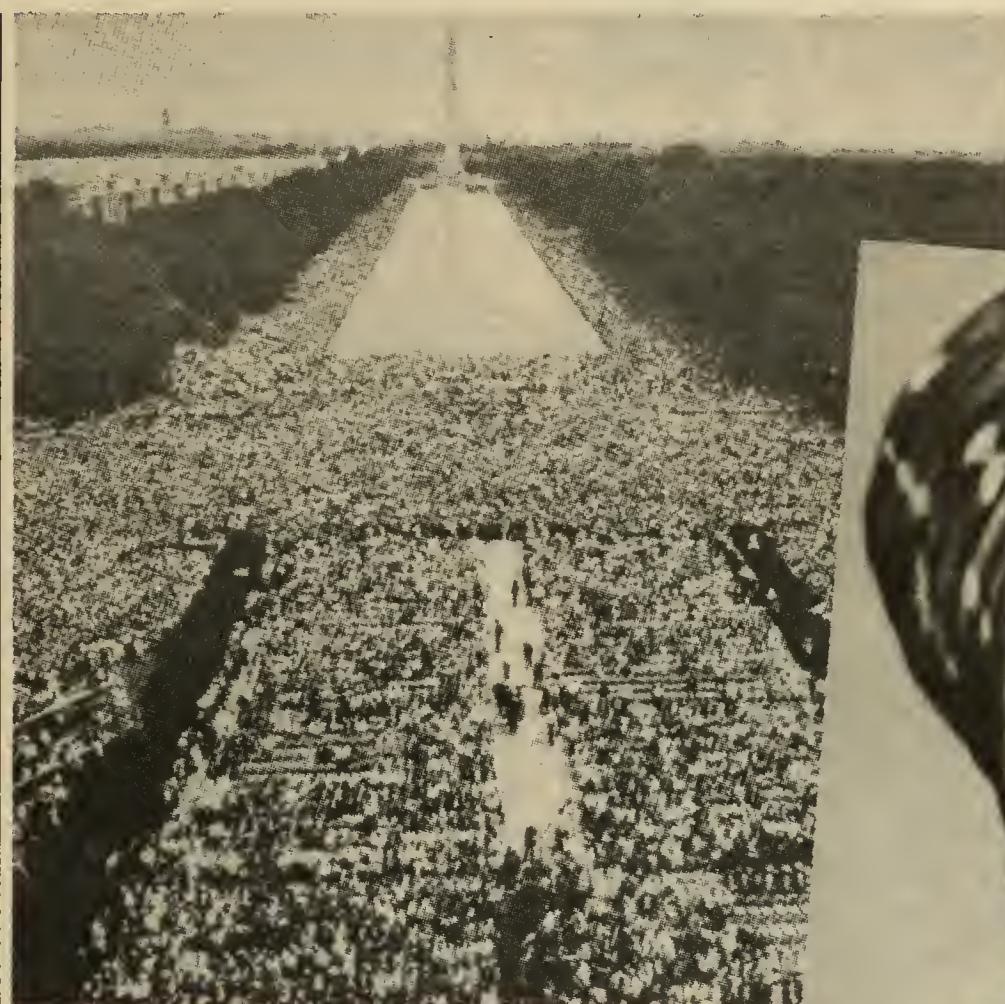
Last-minute compromise allows King anniversary march to hear Audre Lorde

Lesbian addresses civil rights rally

WASHINGTON — Audre Lorde, a prominent black lesbian-feminist professor and author, addressed more than 200,000 people massed in front of the Lincoln Memorial commemorating the 20th anniversary of Dr Martin Luther King Jr's historic march on Washington August 27. Her speech was the result of a last-minute compromise between gay leaders and organizers of the March for Jobs, Peace and Freedom.

Agreement to allow a gay speaker was only reached August 25 after a two-hour telephone conference between the five co-chairs of the march and Gil Gerald, president of the National Coalition of Black Gays, and National Gay Task Force executive director Virginia Apuzzo. The co-chairs were Coretta Scott King, widow of Dr Martin Luther King Jr, National Association for the Advancement of Colored People executive director Dr Benjamin Hooks, Southern Christian Leadership Conference president Rev Joseph Lowery, National Organization for Women president Judy Goldsmith and DC Coalition of Conscience representative Walter Fauntroy. The "sometimes heated" negotiations took place in the wake of the arrest of four gay activists, three of them black, who had staged a sit-in at Fauntroy's Washington office the day before. They had been protesting Fauntroy's refusal to meet with them over the failure to include a gay speaker in the march.

Fauntroy became the focus of gay community criticism after he was widely reported to have compared gay rights to "penguin rights" at an organizing meeting last April. He subsequently denied making the statement. A past chairman of the Congressional Black Caucus, Fauntroy is a sponsor of the gay rights bill and a co-sponsor of another bill which would ban anti-gay discrimination by US immigration authorities.



Poet Audre Lorde, below, spoke before more than 200,000 people at the August 27 gathering commemorating the 20th anniversary of Dr Martin Luther King's massive march on Washington. Left, the 1963 march.



Although the march coalition, which included more than 70 diverse groups, did not endorse the gay rights bill presently before Congress, march leaders announced their personal support for the bill at a press conference August 25. "The Black civil rights and women's rights groups have come together to affirm what we've always held, our commitment to protect the rights of all citizens, including of course gay and lesbian citizens," said Fauntroy.

The dispute was underscored by a long-standing perception by the general public of the gay community as being exclusively white and male, said Gil Gerald. "Our efforts to secure a gay speaker, and specifically a gay person of colour, did a great

deal to shatter the myth," he said. "It should also send a message to the gay community that gay people of colour will no longer remain invisible." □

ILIS drops 'feminism' in change of statutes

PARIS — The International Lesbian Information Service (ILIS) has decided to delete references to feminism from its statutes. The decision was made at workshops on structure and political bases at

the group's conference in Paris in April, according to a report in *Espaces*, a Paris lesbian publication.

The *Espaces* writers explained that, "Globally, for all the participants in (the) conference, 'lesbians' seems to have acquired its own political meaning over the years and become self-sufficient."

They noted that some women who were also active in mixed gay organizations did not feel they could belong to the ILIS because the male members of their groups equated "feminism" with "manning." In Sweden, where this perception has been a problem for lesbians, women who wished to work with the international organization have formed an autonomous group.

The decision appears to be a question of semantics only. According to *Espaces*, "no questioning of feminist ideology was made." □

AIDS hype hits Haiti; US govt ups funding

PORT-AU-PRINCE — Haitian police have recently begun a crackdown against gay Haitians and foreign gay tourists in what has been termed an AIDS cleanup campaign.

At least 70 people were arrested in sweeps of gay bars in Port-au-Prince beginning July 28. One hotel catering to homosexuals has been closed down and at least one American has been expelled from the country. Some reports claimed the raids stopped after a few of the arrest-



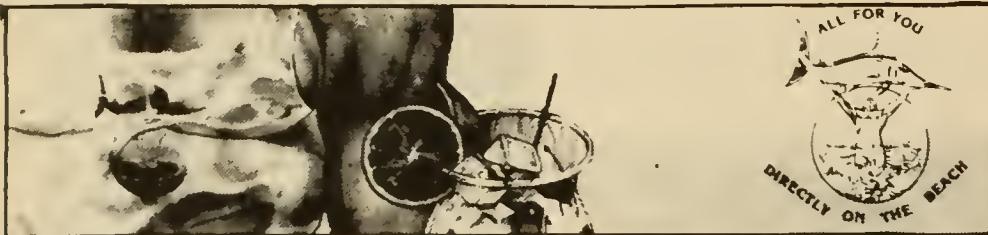
Five thousand women under the stars: the ninth annual Michigan Womyn's Music Festival, held August 11 to 14, enjoyed a host of performers (including Jasmine, pictured above), afternoon disco and the wares of the Cuntree General Store (including Häagen Dazs ice cream). But attendance was down this year and organizers suffered a loss. Donations to offset it and to buy the festival's land near Hart, Michigan, can be sent to: We want the music collective, 1501 Lyons St, Mt Pleasant, MI 48858. \$125,000 is needed.



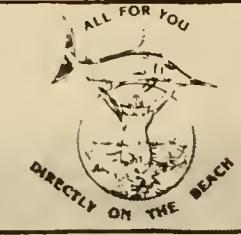
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ed individuals began to implicate high officials in the Duvalier dictatorship.

The *Haiti Observateur*, a French-language community newspaper based in Brooklyn, said the actions constituted "the government's response to the accusation that two Canadians contracted AIDS while participating in sex orgies in Haiti." The paper claims the Canadian government asked Haitian authorities "to search out and identify these clubs, to determine if other persons had contracted the illness."

In New York, Health Commissioner David Sencer has removed Haitian Americans from classification as a high risk group for AIDS. Haitians make up just over five percent of US AIDS cases and there have been reports of increasing discrimination against that community generated by AIDS hysteria.

Officials at the National Institutes of Health and the Centers for Disease Control (CDC) continued to list Haitians as a "risk group" pointing out that the incidence of AIDS among Haitian Americans is at least ten times higher than that for the general population. However, the CDC announced that it has decided to replace the term "risk group" with "patient characteristic" in an attempt to minimize the stigmatization that such groups are experiencing.

The CDC has come under fire for its reporting of AIDS statistics and critics suggested that the number of AIDS cases may be under-reported by half. A source within the CDC's AIDS project said the figures "are inaccurate for many states because Dr Edward Brent (Assistant Secretary for Health and Human Services) wants it that way. Less money will be appropriated for AIDS research if the numbers are smaller." The CDC reports 2,094 AIDS cases in the United States as of August 15, 1983. 71 percent are gay men and 38 percent of reported cases have resulted in death.

Secretary of Health and Human Services Margaret Heckler announced August 17 that the Reagan Administration was more than doubling its research funding for AIDS. The press conference was held at the bedside of an AIDS patient at the Cabrini Medical Center in New York. Heckler said her department will now ask Congress for \$39.8 million for research — \$17.6 million originally requested plus \$22.2 million to be diverted from other programmes.

National Gay Task Force (NGTF) Executive Director Virginia Apuzzo said the increase "reflects a heightened awareness of the seriousness of the issues that I think NGTF and others have conveyed to the Administration," but she expressed her dismay that much of the increase will be transferred from other programmes. "While we are desperately in need of these funds, we must ask ourselves who is left vulnerable by this reprogramming." Apuzzo cautioned that the extra money must only be seen as the starting point in the appropriation process. Gay leaders have estimated that 50 to 100 million dollars is needed for adequate AIDS funding for this fiscal year. □

AIDS monitor group set up in Scotland

EDINBURGH — A national AIDS monitoring service has been organized by gays in Scotland with the cooperation of National Health Service doctors and consultants. Its purpose is to "collect, collate and disseminate information on AIDS," said Paul Bishop, a medical researcher and coordinator of Scottish AIDS Monitor (SAM).

According to *Gay Scotland*, the group is believed to be the first AIDS "watchdog body" in the United Kingdom organized with the help of medical professionals. The establishment of SAM was welcomed by the Sexually Transmitted Diseases Clinic at the Edinburgh Royal Infirmary.

Some pub and bar owners have offered to distribute SAM's bulletins free and two discos have held special parties to raise money for the new group. SAM is relying on private donations and similar public events to finance its work. □

Gays in East Germany back in public view

EAST BERLIN — East Berlin's gay community made its first open appearance in 50 years at an outdoor fair July 3 sponsored by the East German peace movement. A dozen gay men and lesbians, part of a larger *Arbeitsgruppe* (work group) staffed two information tables labelled "Gay Men in the Peace Movement" and "Lesbians for Peace." Later they spoke to a crowd of about 100 people and answered questions about being gay in the German Democratic Republic. Homosexuality is legal in the GDR but, according to the *Advocate*, East German gays "want the Communist government to recognize homosexuals as a group with specific needs."

The fair took place at the Rummelsberg Gemeindehaus, a Protestant Evangelical parish church. Both the peace movement and the gay movement in the GDR have been operating under the protection of the church. In Leipzig, a university city, gay activists at the theological seminary organized a work group that meets weekly in its own office. Several months ago, the Leipzig group held a public lecture on homosexuality. Activity then spread to East Berlin where the group was formed to work on the display at the peace fair.

The fair did not go unnoticed by the government, according to the *Advocate*. Four plainclothes officers from the state security police were seen sitting on a bench outside the subway station near the site of the fair. □

Conferences focus on family and racism

MIAMI — Gay and lesbian Jews congregated for their eighth international conference here August 4 to 7, while members of the International Association of Black and White Men Together held their third annual conference in Columbus, Ohio August 16 to 21.

The Miami conference highlighted family issues and was attended by many family members of lesbians and gay men. Workshops focused on having children, tracing family roots and coming out to one's family. One participant said that parents in attendance recognized the conference as evidence they had successfully transmitted a sense of Jewish community and values to their offspring.

Four delegates appeared on a local radio talk show and were asked by Jewish callers why gay Jews couldn't "just be gay or lesbian and leave the Jewish religion out of it." A member of the Boston gay group Am Tikva said, "This resentment of the assertive Jewishness of the conferees stems from the fears among Jews, of their tenuous position in American society, and is evident in almost any instance of any Jew acting in a way unacceptable to the majority culture."



The Swedish government has issued a special post office cancellation mark in honour of Gay Pride Week in Stockholm, August 15 to 21. Celebrations organized by RFSL Stockholm included a march through the city, an art show and an interfaith church service.

The BWMT conference focused on their attempts during the last year to deal with discrimination. These included a discrimination documentation project and a bar employment project in San Francisco, picketing and legal action in New York City, and legislation in Atlanta and Washington. The San Francisco group has produced a poster showing a photo of the all-white staff of the Saint, an Atlanta bar, with a caption that reads, "Two thirds of Atlanta's residents are Black but... they ain't at the Saint. What are the odds, all 38 jobs to whites, 0 to Blacks? Less than one in a trillion. But that's not what's phenomenal. What's phenomenal is nearly every gay bar in the country is just like the Saint."

Some delegates criticized the organization's focus on discrimination in bars. Boston delegate John Bush complained attention that should go to more serious

Junior Achievement...

BRATTLEBORO — Police in this Vermont town recently announced the end of a month-long investigation into a child prostitution ring run entirely by children. The ten boys and girls, aged 8 to 13, sold sex to other kids and to adults for more than a year.

"There are no adults in charge of this ring. There's no male pimp. It's children and children," said Lieutenant Richard Guthrie, head of the juvenile division, Brattleboro Police Department, "I think it's structured within the peer group."

According to the *Globe and Mail*, the community of 12,000 "reacted in horror." "It was the talk of the town all morning," said Gladys Crossman, a clerk at the Dutch Bake Shop. □

International News Credits

The Advocate (San Mateo), *News from NFTF* (New York), *The Washington Blade* (Washington, DC), *Bay Area Reporter* (San Francisco), *Gay Community News* (Boston), *New York Native* (New York), Ken Lovett (Sydney), *Outrage* (Sydney), *Gay Scotland* (Edinburgh), Harvey Hamburg (Toronto), *ILIS Newsletter* (Helsinki) □

matters was being diverted to the bars. "I thought BWMT was going to be an alternative to the bars," he said.

A policy statement on racism adopted by the board of directors was also criticized for making racism by definition applicable only to whites. BWMT organized a contingent in the March for Jobs, Peace and Freedom in Washington August 27 and the conference strongly urged that a gay speaker be included at the march. □

Sydney activist wins deportation battle

SYDNEY — Australia's new minister for immigration, Stewart West, has revoked the long-standing deportation order against gay activist Mervyn Bright.

Bright, a New Zealand national who immigrated to Australia in 1978, was convicted of buggery in 1981 and sentenced to 18 months in prison under harsh New South Wales anti-gay legislation. The Immigration Department began proceedings to deport him shortly after he was paroled in May 1982.

Bright was going to appeal the deportation order last February. However, he was deprived of appeal rights after being reclassified at the last minute as an illegal immigrant. His deportation was forestalled when Sydney's Gay Solidarity Group applied for standing to fight the order. The application was rejected by the Administration Appeals Tribunal May 12 and the gay group lodged a further appeal with the Federal Court. They claimed Bright was discriminated against by New South Wales law which makes homosexual activity illegal and pointed out that several other Australian states have repealed such laws.

Although the argument will not be tested now, the strategy gained time for the new Labour government to reconsider the original deportation order.

Bright was jubilant at the news. "It's wonderful after such a long time," he said. "There have been so many people supporting me, I've been optimistic but at the same time apprehensive because of the unpredictability of government departments." □

US Bar Association rejects rights change

ATLANTA — The American Bar Association's policy-making body defeated a resolution August 2 urging Congress and state and local governments to extend the protection of the American Civil Rights Act of 1964 to include gay men and lesbians. The proposal asked for legislation prohibiting "discrimination on the basis of sexual orientation in employment, housing and public accommodations." It was defeated by a House of Delegates vote of 158 against, 134 in favour.

The vote was taken shortly after a gay-rights seminar during which Robert Bauman, a former Republican Congressman for Maryland who had been an opponent of gay civil rights, told his own coming-out story. Saying that he will now lobby for anti-discrimination legislation, the founder of Young Americans for Freedom and the American Conservative Union, stated, "I am still a political conservative and, yes, I'm gay. So what?"

According to the *New York Native*, Bauman also said, "I am still a Republican and I am for Ronald Reagan's re-election. He has good views on these (gay) issues." □

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Out in the City

TBP'S GUIDE TO WHAT'S

ON IN TORONTO THIS MONTH

Stage Jon Kaplan

Superdance Gala Evening and Opening Week Festival. The Premiere Dance Theatre at Harbourfront opens Sept 24 with a gala featuring Canadian choreographers such as Danny Grossman, Christopher House, Robert Desrosiers, and Judith Marcuse; followed Sept 28-Oct 1 by a week of various combinations of artists, including House on Sept 28, Grossman's company on Sept 29, and Marcuse's work commissioned for the festivities at every performance. 8 pm. Harbourfront, 207 Queens Quay W. Call 869-8444 for tickets and a full schedule.

Beyond Happiness. A one-man, multi-character play written and performed by Peter McGehee of the Quinlan Sisters, and chronicling the intimate memoirs of Billy Lee Belle. With his "breathless Southern accent" as his only prop, McGehee combines influences from Tennessee Williams to Margaret Mitchell to tell the comic tale of a boy who discovers he loves other boys. Oct 7, 8 and 9 at 8 pm. 519 Church St Community Centre. \$4.50. *Beyond Happiness* will also be showing in St Catharines on Sept 23, North Bay on Sept 22, Ottawa on Sept 30, Peterborough on Oct 1, Montreal on Oct 15, and Windsor on Oct 28.

Wayland Flowers and Madame. The ventriloquist and his larger-than-life creation make a Toronto appearance. Oct 11-22. Imperial Room, Royal York Hotel, 100 Front St W. 368-6175.

Smoke Damage: The Story of the Witch Hunts. Nightwood Theatre, the group that brought you *Burning Times*, will present a new play based on the same material. Sept 30-Oct 23. Tues-Sat, 8:30 pm; Sun, 2:30 pm. The Sept 30 performance will be a benefit for the Toronto Women's Bookstore. St Paul Centre, 121 Avenue Rd. 862-0659.

Les Grands Ballets Canadiens. The company presents two separate programmes, one including a revival of the group's hit of the early '70s, *Tommy* (featuring a pederastic Uncle Ernie), the other including *Astaire*, inspired by the grace and elegance of you-know-who with music by Berlin, Kern, and Youmans. First program: Oct 25, 28, 29; second: Oct 26 and 27. 8 pm. O'Keefe Centre, Front & Yonge. 766-3271 or Ticketron.

Cutting Losses. Choreographer/dancer Terrill Maguire with an evening of her own work, which examines the colliding facets of woman's persona through the use of strong imagery. October 6-9, 8 pm. Toronto Dance Theatre, 80 Winchester St. 967-1365.

Group Raiz and the Wallflower Order Dance Troupe. Performances by the Chilean musical ensemble and the all-woman dance company, presented by Womynly Way Productions. Oct 16, 2:30 and 8 pm. Premiere Dance Theatre, Harbourfront, 207 Queens Quay W. Interpreted for the hearing impaired; free childcare provided; wheelchair accessible. Tickets at Harbourfront, BASS outlets, or by calling 869-8412.

Yellow Fever. Toronto writer R A Shiomi's parody of the *film noir* detective movies of the '40s, but set this time in Vancouver and with an all-Asian cast. The play also looks at racial stereotypes and prejudice. Through Oct 30. Toronto Free Theatre, 26 Berkeley St. 368-2856.

Noel & Gertie. Musical revue about the extraordinary personal and professional relationship between Noel Coward and Gertrude Lawrence (the original leads, you will recall, in *Private Lives*), with Tom Kneebone as Coward. Mon-Thurs, 9 pm; Fri-Sat, 8 and 10:30 pm. Theatre in the Dell, 300 Simcoe St. 598-4802.

Letters Home. Rose Leiman Goldemberg's play about poet Sylvia Plath and her mother



Superdancing: choreographer Christopher House, featured at the new Premiere Dance Theatre

Aurelia, based on Plath's letters. Sept 28-Oct 16. Wed-Sat, 8:30 pm; Sun, 2:30 pm. Adelaide Court, 57 Adelaide St E. 363-6401.

Stratford Festival. Highlights: Brian Bedford as a wonderfully funny and moving king in *Richard II* (closes Oct 21); Wycherley's Restoration comedy *The Country Wife* (closes Oct 22), and *Love's Labour's Lost* and *Much Ado About Nothing* by the young Shakespeare 3 company, intelligently directed by Michael Langham and the best Shakespeare at this summer's festival (closes Oct 2). Stratford, Ontario. 363-4471 (toll-free Toronto number).

Shaw Festival. Highlights: the zesty

Cyrano de Bergerac, in which Heath Lamberts demonstrates he can be moving onstage; the operetta *Tom Jones*, adapted by Christopher Newton and Sky Gilbert; and *Coward's Private Lives*, with an ideally cast Newton and Fiona Reid. All close on Oct 2. Niagara-on-the-Lake, Ontario. 361-1544 (toll-free Toronto number).

Let My People Come. A sex musical, with some lesbian and gay material. Basin St Cabaret, 180 Queen St W. Mon-Thurs, 8 pm; Fri-Sat, 8 and 11 pm. 598-3013.

Life Without Muscles. See p 22.

The Maids and My Sister in This House. See p 22.

Alix Dobkin: speaking on "Sexism in Rock 'n' Roll" on Sept 29th, and performing Oct 1st



Cinema Stephen Stuckey

Hercules. Burly muscleman Lou Ferrigno minces about in a leather-studded mini-skirt, destroying winged monsters, heaving spears at cruel princesses and generally making a mess of all the cardboard scenery in this 1983 version of the Steve Reeves classic. See daily press for locations.

The Wizard of Oz. The 1939 musical about Dorothy, Toto and those god-awful ruby slippers stars Judy Garland and Margaret Hamilton. Sept 29, 7 pm. Bloor Cinema (at Bathurst). 532-6677.

La Cage Aux Folles. Ugo Tognazzi and Michel Serrault run amok in St Tropez in this French farce based on Jean Poiret's play (recently reincarnated as a Broadway musical). Sept 28, 7 pm. Fox-Beaches Theatre, 2236 Queen St E. 691-7330.

The Man Who Fell to Earth. Nicholas Roeg's 1976 pop fantasy about a creature from a dying planet (David Bowie) and his startling Earth adventures. Sept 25, 7 pm: Brighton Theatre, 127 Roncesvalles Ave (537-9767); and Sept 29, 7 pm: Ritz Theatre, 550 St Clair Ave W (653-4455).

The Leopard. Re-release of Visconti's monumental 1963 saga of a family of 19th century nobles dramatically transformed by social change. With Burt Lancaster, Claudia Cardinale and Alain Delon. International Cinema (Yonge St south of Eglinton subway). 489-3800.

Death in Venice. Visconti's stunning 1971 costume drama stars Dirk Bogarde as a dying composer obsessed with the vision of a beautiful young boy. Sept 22, 7 pm. Ritz Theatre, 550 St Clair Ave W. 653-4455.

MUSIC John Allec

Women's Band Series. Presented by A Space at The Rivoli, 334 Queen St W. Oct 20: Angel Staccato & Friends. Oct 27: Moral Lepers, a band from Vancouver, along with several women's films. Nov 3: Fifth Column and Word of Mouth. Info: 595-0790.

"Sexism in Rock 'n' Roll." A slide show by music performer Alix Dobkin, presented in conjunction with the Ryerson Women's Centre. Free. Ryerson Polytechnical Institute, Room L72. Sept 29, 7 pm.

Alix Dobkin. A bit of folk, a bit of rock 'n' roll, and a bit of ethnic might characterize this woman's music. Dobkin will perform at 8 pm on Oct 1, at Innis Hall, 2 Sussex Dr (at St George), presented by Pandora's Productions. Tickets are \$7 advance, \$8 at door, available from members of Pandora or from the Ryerson Women's Centre (598-9838). All women welcome. Childcare provided; interpreted for the hearing impaired. On the following day, Sunday, all women are invited to a potluck brunch to meet Alix; for info call Linda at 362-4166.

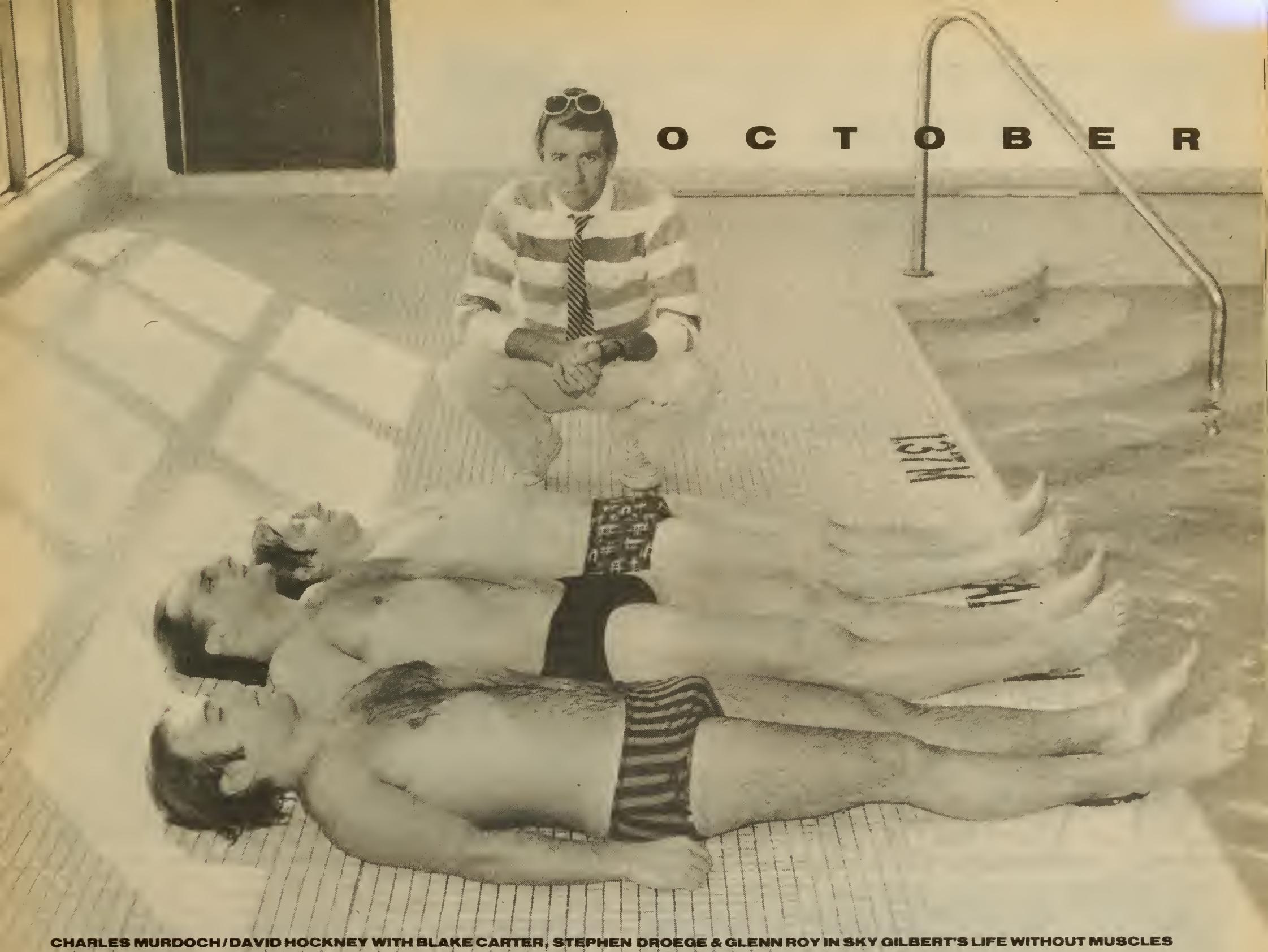
Turandot. An icy princess, a hot-blooded suitor, and you-know-how-it's-gonna-end. Puccini's lush swan-song, presented by the Canadian Opera Company, with Martina Arroyo starring. Sept 23, 27, 29. O'Keefe Centre, Front & Yonge. 766-3271.

TV/Radio Stephen Stuckey

Sexual Fantasy. Re-broadcast of a programme with Morton Shulman featuring interviews with a "sexologist," a "fantasy merchant," "exotic dancers," and "swingers." Mr Shulman's popular series has since been cancelled and his contract terminated. *Shulman File*, CITY-TV. Sept 25, 10:30 pm.

The Young in One Another's Arms. Re-broadcast of a two-part dramatization (by Anne Cameron) of Jane Rule's novel, set in

O C T O B E R



CHARLES MURDOCH/DAVID HOCKNEY WITH BLAKE CARTER, STEPHEN DROEGE & GLENN ROY IN SKY GILBERT'S LIFE WITHOUT MUSCLES

photo: © 1983 David Rasmus

a Vancouver boarding house full of odd characters during the '60s. *Sunday Matinee*, CBC Radio. Oct 23 and 30 at 4:05 pm.

□ **Particles.** A new radio play about nuclear war, by long-time *TBP* contributor Michael Riordon. *Saturday Stereo Theatre*, CBC Stereo. Oct 1, 7:05 pm.

□ **Zealots: Historical and Modern.** A radio programme documenting religious fanaticism, including the Moral Majority. *Testament*, CBC Stereo. Sept 25, 8:05 pm.

Art Midi Onodera

□ **ChromaLiving.** Organized by Andy Fabo and Tim Jocelyn, a gala event with a historical look at Toronto art in the last ten years, involving more than 60 downtown artists. Location unconfirmed; watch papers and posters for details. Oct 19-Nov 12.

□ **William Burroughs.** The avant-garde writer noted for *Naked Lunch* and *Cities of the Red Night* will celebrate his 70th birthday with readings from new and published works, with guests John Giorno, Jim Carroll, and The David J Group. Music Hall Theatre, 147 Danforth Ave. Oct 11, 8:30 pm. Tickets \$10-12 at BASS.

□ **Kathe Kollwitz.** A must-see! These prints and drawings by Kollwitz (1867-1945) deeply echo the plight of the oppressed. Galerie Dresdner, 12 Hazelton. 923-4662. Oct 1-26.

□ **Rae Johnson.** Recent oil paintings. 13 Carmen Lamanna Gallery, 840 Yonge St. 922-0410. Sept 24-Oct 13.

□ **Punchinello, Doug Stone & Roger Wood:** Stone's large drawings based on a grid pattern contrast with Wood's boxed assemblages reflecting rural lifestyles. Oct 6-22. Michael Ridler: large mixed media paintings abstract the male nude. Oct 27-Nov 12. 204A Baldwin St. 593-5054.

□ **Locations National Exhibition.** Documentation of outdoor installation works by 34 artists. Sept 20-Oct 8. Mercer Union, 333

Adelaide St W, 5th floor. 977-1412.

□ **Gallery Nine-Forty.** The gallery for feminist art presents *Facts & Artefacts*, work by Ana Santos. Sept 28-Oct 11. Gallery hours: Wed, 3 pm-9 pm, Thurs-Sat, 3 pm-7 pm. Opening night from 8 pm. 940 Queen St E (at Logan). 466-8840.

□ **Printmakers Gallery.** 65 original prints by 25 of Japan's best contemporary artists. 97 Winchester St. 923-5513. Sept 23-Oct 22.

□ **The Second Link: Viewpoints on Video in the Eighties.** 30 international video artists in a complex and important display of contemporary video art. A Space, 299 Queen St W, Suite 507. 595-0790. Oct 1-29.

□ **Kevin Breen.** Recent paintings. Here and Now Gallery, 527 Parliament St. 923-7789. Oct 6-27.

EATING OUT

Greg Saint Louis

● Members of Lambda Business Council

□ **Special this Issue: Bamboo.** Vast club space with rooftop terrazzo and secluded courtyard. Dine, dance, drink daily. Noon-1 am. 312 Queen St W. 593-5771.

□ **Abundance.** Gushy florid aura, cutesy service belie earnest cuisine. 81 Church St. 368-2867.

□ **Amsterdam Deli and Bakery.** Still the best in deli and dutch treats. 483 Church St. 927-8256.

□ **Barney's.** Breakfast and lunch. JUST PLAIN GOOD. \$10 or less for 2. 385 Queen St W.

□ **Bemelman's.** Pop singles bar and pricey restaurant. Fashionably cruddy, especially early Sunday. 83 Bloor St W. 960-0306.

□ **Café New Orleans.** See/be seen patio packed year 'round. Beer, wine, innocuous fare. Go for the view. 618 Yonge St. 922-2439.

□ **Carlevale's.** Unaffected distinction in Italian dining at a languid pace. 158 Avenue Rd. 922-4787.

□ **Church St Café.** Gleaming cache of comestibles,

consistent. Licensed. Daily to 12, Sun: 10 am-5 pm. \$10-30 for 2. 485 Church St. 925-1155.

● **Crispins/Buddy's.** Innovative european, local and vegetarian cuisines, great wine list. New happy hours, Sun-Thurs: 3-8 pm, Fri: 3-6 pm. Buddy Brunch at \$6.95. 66 Gerrard St E. 977-1919.

● **Crow Bar.** Full menu, with popular pix shown at 8 pm, Mon-Fri. 10 Breadalbane (behind Parkside Tavern). 923-6136.

□ **Fiesta.** Bright, lively hyper-trend restaurant; unusual specials. 838 Yonge St. 924-1990.

□ **Figaro Ristorante and Cabaret.** Italian food, drag entertainment ("The Great Imposters Cabaret Revue"). Show at 9 & 11 pm, Mon-Sat, with cover charge. 21 Yorkville Ave. 923-3263.

□ **Hart's.** Homey open room features coeurs à la kitsch, all-day menu and desserts. Full bar. Casual, friendly staff, good prices. \$8-30 for 2. 225 Church St at Dundas. 368-5350.

● **Jennie's.** Personal touch in easy goin' piano bar-cum-business brunch bar/restaurant. Live music Fri-Sun nites, and Sun all day happy hour. 360 Queen St E (at Parliament). 861-1461.

● **Les Cavaliers.** Continental menu, daily specials. 418 Church St. 977-4702.

● **Lipstick.** Caté-bar with full menu plus late-nite snack stuff. Music drifts from disco to nuevo wavo. 4:30 pm-3 am (4 am weekends). 2 for 1 brunch first Sun of month. 580 Parliament St. 922-6655.

□ **Living Well Is the Best Revenge.** Late-date caté open daily until 2, Fri & Sat to 4. Soup/-sandwiches, beer/wine. 692 Yonge St. 922-6770.

□ **Major Roberts.** Neighbourhood bar upstairs, dining downstairs. Inexpensive lunches; fixed-price Sunday brunch. 124 Harbord St. 968-7000.

□ **Mushrooms.** Dowdy downstairs dining room-bar — attracts showbiz/gay crowd in late eve. 49 Front St E. 368-1898.

□ **The Outpost (at Hotel California).** Inexpensive menu. 319 Jarvis St. 925-6215.

□ **Peachtree Restaurant.** Burgers, salads, desserts. Till 1 am daily. 678 Yonge St. 967-4800.

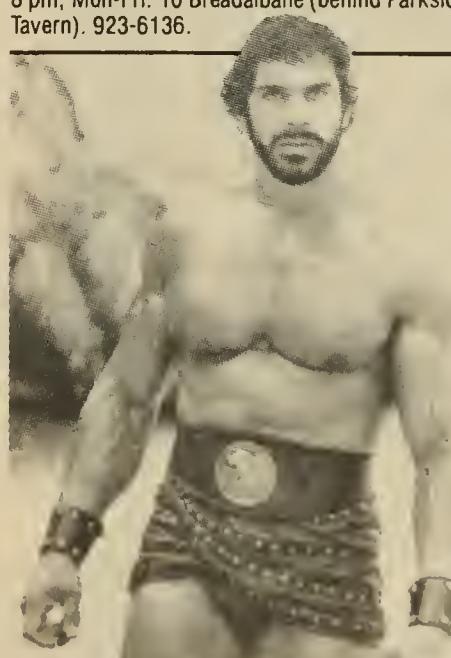
□ **Peter Pan.** Original corner bar & grill at Peter & Queen St W. 364-3669.

● **Pimblett's.** Gaudy friendly British pub/bistro — import draught, desserts. 249 Gerrard St E. 929-9525.

□ **Queen Mother Café.** Cosy, informal place with reasonably priced soups, salads, sandwiches and desserts. 206 Queen St W. 598-4719.

● **Raclette.** Sandwiches, salads, fondues, raclettes, and a truly amazing by-the-glass wine list. \$15-30 for 2. 361 Queen St W. 593-0934.

□ **Rivoli.** Exotic snax in decorous sidewalk caté/



Ferrigno in Hercules: or Life With Muscles?

● **18 East Hotel & Tavern.** Inexpensive home-cooked meals. Daily prime rib special, \$4.95; Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.

□ **Emilio's.** Sandwich stop/bar on lower east side. Brilliant menu changes every week. \$20-40 for 2. 127 Queen St E. 366-3354.

□ **Fare Exchange.** Small neighbourhood caté. 4 Irwin Ave. 923-5924.

□ **Fenton's.** Pre-eminent temple of refection. Less expensive room downstairs. \$60-100 for 2. 2 Gloucester St. 961-8485.

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- **Le Sélect Bistro.** Rive-gauche bistro lunches to late-nite. Patio, jazz/blues tapes. 328 Queen St W. 596-6405.
- **Sgana Café.** Windswept waterfront landing behind the Tip-Top bldg on Stadium Rd. Salads, seafood and more. 368-7794.
- **Together.** Continental menu, specials. Sunday: allyoucaneat! \$6. 457 Church St. 923-3469.
- **Vines Wines Bar.** No profit pirates these, but snax smack of salt/sweet pub grub. \$10-20 for 2. 38 Wellington St E. 869-0744.

NIGHTLIFE

Bars

- **The Albany Tavern.** 158 King St E. 861-1155. Dance floor, patio, Sunday T-dances.
- **The Barn.** 83 Granby St. 977-4702. Casual stand-up bar and disco.
- **Boots (at the Selby).** 592 Sherbourne St. 921-3142. Dance floor, lounge, casual dining room.
- **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.
- **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-1035. Bar with risqué video, dance floor.
- **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.
- **Chaps.** 9 Isabella St (at Yonge). 921-3012. Including large upstairs disco (The Penthouse), downstairs bar with dance floor and video (Club 9) and Café Chaps. Opens Oct 6.
- **Cornellus.** 579 Yonge St. 967-4666. Bar, dance floor, dining area.
- **Crow Bar. (Formerly Dudes).** 10 Breadalbane St (laneway behind Parkside Tavern). 923-6136. Fully licensed. Mon-Sat, 4 pm-3 am; Sun 4 pm-1 am. Movies weeknights at 8 pm.
- **Domino Klub.** 1 Isabella St. 968-1010. New wave, mixed. Mon-Sat, Fri & Sat till 4 am. \$2.
- **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge.
- **Les Cavaliers.** 418 Church St. 977-4702. Piano singalong bar, very chatty.
- **The Outpost (at Hotel California).** 319 Jarvis St (side entrance). 925-6215. Leather and denim. Large patio, dance floor, dining room, pool room.
- **Parkside Tavern.** 530 Yonge St. 922-3844. Men's beverage room, side entrance.
- **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.
- **St Charles Tavern.** 488 Yonge St. 925-5517. One of the city's oldest gay bars.
- **Together.** 457 Church St. 923-3469. Lesbian bar, dining room.
- **The Tool Box.** Leather club bar, with patio, meals. 18 Eastern Ave. 368-4040. Happy hour, 9-10 pm.

Discos

- **Charly's.** 488 Yonge St, upstairs. 925-5517. Licensed bar/disco. Mixed. Fri, 10-3; Sat: 10-?.
- **Club Manatee.** 11A St Joseph St. 922-1898. Male only; popular with the young. Fri & Sat: 10 pm-6 am; Sun: 10:30 pm-3:30 am. Live shows Sat at 2 am, Sun at midnight.
- **Club Mystique.** 16 Philips Ave (behind Sutton Place Hotel). 927-7707. Fri-Sat: \$6; Sun from 5 pm: \$5 including free beer.
- **Pan AM Dances.** Tues nights at the Rivoli (334 Queen St W), 8 pm; and Sun nights at 14 Hagerman St (behind City Hall), 7 pm. Mixed, new wave.
- **The Penthouse.** (See Chaps above.)
- **Stages.** 530 Yonge St. 928-0492. Mixed. Fri-Sat 12 to 5 am, Sun 10:30 pm-4 am. \$6.
- **Twilight Zone.** 185 Richmond St W. 977-3347. New wave, mixed. Weekends only.
- **Voodoo Club.** 9 St Joseph St (above Katrina's). 960-9335. New wave, mixed. Weekends only.

Baths

- **The Barracks.** 56 Widmer St. 593-0499. Leather/denim. 6 pm-4 am; 24 hours on weekends.
- **Tha Club.** 231 Mutual St. 977-4629. 24 hours.
- **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours.

Accommodation

- **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, parking, sundeck. One or two people: \$25.
- **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people: \$24, weekend rates.

- **Hotel California.** 319 Jarvis St. 925-6215. 38 rooms, private baths, lounge. Bar and dining room. \$35 single, weekend rates.
- **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bar, dining room. 72 rooms. No housekeeping. 1-2 people with private bath: \$35; without: \$27.

ON THE TOWN

The new wave Domino Klub has a new owner and will shortly be transformed into a new gay disco, called Oz.... Womyn Out Of Doors regrets that it cannot publicize a telephone number at this time, although they hope to have an answering machine set up next month. They now have a members' newsletter available from Drawer WOODS, c/o Box 7289, Stn A, MSW 1X9. Or you can attend their next meeting (see Oct 5 in calendar).... The Crow Bar is showing great movies every weeknight at 8 pm. Lately they've included *Mildred Pierce*, *Psycho*, and *Poltergeist*.... Gay Equality Mississauga is currently organizing many activities such as bowling nights, barbecues and corn roasts. They can be contacted at 453-4426.

John Allec □

SKY GILBERT GETS AROUND

Busy man, that Sky Gilbert. Working at the Shaw Festival as assistant director and director of workshop productions wasn't enough — he had to head back to Toronto and immediately start work on two plays, one he's writing and directing and another he's acting in.

The first is for his own Buddies in Bad Times company. *Life Without Muscles, or Growing Up Artistic* extends Gilbert's inspiration beyond the poets he often makes the centre of his plays (Cavafy, Joe Brainard, Patti Smith) further into the visual world, something he tried in *Pasolini/Pelosi*. This time the focus is on David Hockney, painter of lithe young men and California swimming pools. Gilbert describes it as "a brighter, lighter, blonder play than *Pasolini*."

He chose Hockney because his art is overtly gay in subject and Hockney himself is openly gay. "But I also like that combination of abstract and figurative in his work. That sort of art isn't popular now, but I appreciate the way that it can be witty and literate. Hockney has a self-conscious style that plays games with the viewer. He'll use coloured crayons to draw a vase and then draw the coloured crayons into the picture as well."

The play will be the theatrical equivalent of such paintings — it will constantly refer to itself as a play. "I think that theatre has to be self-conscious about itself," says Gilbert. "It's not like a movie, where a director recreates real details. The audience should leave a play and think, 'Wasn't that the most beautifully artificial thing we've ever seen?' It's the duty of a play to create great fakery."

That sort of Wildean *raison d'être* for theatre will extend to Patsy Lang's design as well. The audience will be sitting in the middle of one of Hockney's swimming pools and watching scenes that are images of his paintings come to life.

But the play has another theme as well. Its subtitle, *Growing Up Artistic*, suggests what must be given up by the adolescent artist as he decides between normalcy and art. "The play is about the relationship between the artist and the Philistine — here, between Hockney (Charles Murdoch) and his mother (Maxine Miller). What do you do when people don't understand what you want to paint? How does Hockney cope with a mother who asks, 'Dear, why don't you paint'



Murderous maids and Madame: (from left) Michéal O'Devine, Jon Michaelson and Sky Gilbert

pleasanter pictures? Why it is always boys' bums?"

Gilbert also uses poetry for motivation, in this case that of Hockney's contemporary, Thom Gunn. "He's an academic poet, the sort I don't usually use. But his work has such theatrical rhythm that it calls out for staging." And not by chance, some of Gunn's poems deal with swimming pools, older women, and young boys, as does the playwright's vision of Hockney.

If all this doesn't give Gilbert enough of the theatrical, Jean Genet's *The Maids* will. The story of two maids who plan the murder of their mistress and, when that becomes impossible, ritually play-act her killing, is usually performed by women. Gilbert says this production goes back to the homosexual Genet's original intention, with the parts played by three men.

As Madame, Gilbert will be seeking "the essence of femininity that's more real than a real woman. Politically, the imitation of femininity is the biggest homage a man can pay a woman. Any way, women shouldn't have the monopoly on being feminine."

Though he's never done drag before, Gilbert looks forward to it because of his cinema fantasies. "Women in the movies gave gays the right to feel. Someone like Crawford *felt* everything. We little boys were taught not to be emotional at all. But in the movies you were allowed to suffer, to cry, to rejoice in all the passions of those women on the screen."

Gilbert's political impetus for drag takes on a more personal note when he discusses Madame. "She's a French valley girl with a lot of pretensions, concerned only with her make-up and clothes. I totally identify with her worry about what to wear for the evening."

The Maids will be performed in repertory with Wendy Kesselman's *My Sister*

in This House, a four-hander (this time with female performers) based on the same historical Papin sisters whose tale was the basis for the Genet play.

Life Without Muscles plays Thurs-Sat at 8:30 pm, Sun at 2:30 pm through Oct 9 at the Theatre Centre, 666 King St W; 862-0659. *My Sister in This House* and *The Maids* play in rep Tues-Sat at 8 and 10 pm, Sun at 2:30 pm and 5 pm; a package price allows you to see both shows the same day or on two different days. Performances are at the Mercury Theatre, 296 Brunswick Ave; 927-9533. The previews for *My Sister* are benefits — Sept 21 for the AIDS Committee of Toronto; Sept 22 for the Toronto Women's Bookstore; and Sept 23 for Performing Artists for Nuclear Disarmament.

Jon Kaplan □

COMMUNITY

□ **Toronto Gay Community Council.** 105 Carlton St, 4th floor, MSB 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

Social/political action

- **AIDS Committee of Toronto.** See Health.
- **Beaches Area Gays.** Meets Thurs nights, after 9 pm, at Continental Flair Lounge (in the Beach Mall), 1971 Queen St E (at Waverley).
- **Bridges.** Drawer D062, c/o TBP, Box 7289, Stn A, MSW 1X9 Michael Riordan (922-0735) Group connecting lesbian, gay and third world liberation struggles.
- **Chutzpah.** 730 Bathurst St, MSS 2R4. 782-3942 Group for Jewish gay men and lesbians and friends.
- **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, MSW 1G3 533-6824 Toronto office 730 Bathurst St, MSS 2R4
- **Committee to Defend John Damien.** 1508-914 Yonge St, M4W 3C8 925-6729
- **Foolscap (Oral History Project).** Conducting interviews with gay people. John Grube, 961-8947
- **Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto.** 519 Church St Community Centre, M4Y 2C9
- **Gay Alliance at York.** c/o CYSF, 105 Central Sq, York University 4700 Keele St, Downsview, ON M3J 1P3 667-2515
- **Gay Asians Toronto.** Box 752, Stn F, M4Y 2N6 Monthly meeting and social. Info Glad Day, 961-4161

continued on page 26

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Out in the City

Body Politic

EVERY FULL TAKE OUT & STICK UP CALENDAR OF EVENTS IN TORONTO FROM WEDNESDAY SEPTEMBER 21 TO SUNDAY OCTOBER 30 1983

WED/SEPT 21

- Out & Out Gardening Night.** Visiting Rosedale Gardens from 5:30 to 8 pm. First of two evenings (see Sept 28). 927-0970.
- Lutherans Concerned.** Meeting at a member's home at 8 pm. Info: David or James, 463-7354.
- WOODS Potluck Social.** Bring a dish and join Womyn Out Doors and friends for a relaxing evening. 7 pm.
- The Maids.** Benefit preview for the AIDS Committee of Toronto. See p 22.
- Noel & Gertie.** Opening night. See Stage.

THURS/SEPT 22

- Gay Community Dance Committee.** General meeting. 7:30 pm at 519 Church St Community Centre.
- My Sister in This House.** Benefit preview performance for the Toronto Women's Bookstore. See p 22.
- Death in Venice.** See Cinema.

FRI/SEPT 23

- Life Without Muscles.** Opening night of Sky Gilbert's new play. See p 22.
- Morgentaler Fundraising Party.** Eat, drink, and dance to the music of Hamburger Patti and the Helpers. Proceeds to the Morgentaler Clinic defence fund. Robina Ballroom, 1 Robina Ave (Oakwood & St Clair), at 8 pm. Tickets \$7, available by calling 767-4567. Sponsored by the Ontario NDP Women's Committee.
- Printmakers Gallery.** Opening of Japanese exhibition. See Art.

SAT/SEPT 24

- MCC's Festival of Love.** The Metropolitan Community Church hosts a banquet, variety show and dance. Banquet and show begin at 6:30 pm, dance starts at 9 pm (separate tickets for dance available). Call 536-2848 in advance for reservations.
- 519 Third Annual Fundraising Auction.** Come at 5:30 for chili, rolls and salad (\$3.99). Auction begins at 7:30 pm (no charge), and includes art work, dinners for two, and "everything from synthetic minks to kitchen sinks." 519 Church St Community Centre. 923-2778.
- Superdance Gala Evening.** See Stage.
- Rae Johnson.** Opening night. See Art.

SUN/SEPT 25

- Holiday: A Sukkot Party.** A celebration with Chutzpah, the gay Jewish group. 1 pm at Joel's place. Info: 782-3942.
- MCC Festival Service.** As a result of many requests, the Metropolitan Community Church today inaugurates a Sunday morning service to add to their Wednesday and Sunday evening services. All welcome. 11 am, 730 Bathurst St. 536-2848.
- Bruce Trail Hike.** Out & Out visits the Rock Chapel and the Royal Botanical Gardens. Info: 927-0970.
- Out & Out Weekly Bike Outing.** Every Sunday until the snow flies, leaving 11 am SHARP from 519 Church St, rain or shine. Everyone welcome. 927-0970.
- Sexual Fantasy.** See TV/Radio.

MON/SEPT 26

- Toronto Women's Bookstore Fire Sale.** Getting back on its feet after the disastrous arson attack last month, the Bookstore kicks off the opening of its temporary office with a fire sale of damaged books. Come visit, and help yourself to some fantastic bargains, beginning today. 296 Brunswick Ave (at Bloor), Suite 201. 922-8744.

TUES/SEPT 27

- Integrity (gay Anglicans) Evensong.** With Book of Common Prayer. Program: Ministry to the Church. See Tuesdays.

WED/SEPT 28

- Gay Community Council Meeting.** Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS or CGRO (533-6824).
- Facts & Artefacts.** Opening night of Ana Santos exhibition. See Art.
- Letters Home.** See Stage.
- La Cage Aux Folles.** See Cinema.

THURS/SEPT 29

- Gay Fathers Meet Phil Donahue.** Gay Fathers of Toronto discusses the Phil Donahue show featuring local gay fathers Robert Knight and Michael Dorman (profiled in last May's *Life*). A videotape of the program will be shown. 8 pm. Info: 368-1166, 967-4203, or Brian at 884-2638.
- "Who Cares About Human Rights?"** A slide show and discussion led by Christine Donald of the Coalition for Gay Rights in Ontario, organized by the Lesbian and Gay Academic Society. 8 pm, Rhodes Rm, Trinity College (Hoskin Ave), U of T. Info: Alexandra (924-6474) or Conrad (921-5317).
- GEM Coffee Nite with Newcomers.** With Gay Equality Mississauga at the Unitarian Congregation Hall, 84 South Service Rd, 8 pm. Info: 453-4426.
- Sexism in Rock 'n' Roll.** See Music.
- The Wizard of Oz.** See Cinema.

FRI/SEPT 30

- "Finding Lesbian Herstory."** A new, expanded version of Frances Rooney's popular slide show of images from the past. All women welcome. Discussion will follow. 8 pm at 730 Bathurst St. Tickets \$5, available at door or by reserving at 487-8534.
- "Theories About the Cause of AIDS."** Brief presentation followed by open discussion, sponsored by the Public Education Committee of the AIDS Committee of Toronto. 8 pm at 201-66 Wellesley St E (at Church). 926-1626.
- Smoke Damage: The Story of the Witch Hunts.** Benefit performance for the Toronto Women's Bookstore. See Stage.
- AIDS Benefit at Stages.** All proceeds to the AIDS Committee of Toronto. 530 Yonge St. Midnight to ?.
- South Dance.** Organized by Gay Equality Mississauga. Happy Hour at 8:30 pm followed by dance, with disc jockey Simon. Unitarian Hall, 84 South Service Rd, Mississauga. Info: 453-4426.

SAT/OCT 1

- "Supporting Our Selves."** The Gay Community Appeal kicks off its 1984 campaign today with a goal of raising \$50,000 in the next ten weeks. With a brand new audio-visual show and lots of energy left over from last year's campaign (which, along with the proceeds from *Fruit Cocktail*, raised over \$45,000), they will be raising funds to develop and maintain dozens of local projects benefiting the lesbian and gay community, in social, cultural, health, political, legal, research, and educational areas. Individuals who can host a short evening for their friends in their apartment or home are needed — give them a call at 869-3036.
- Day of Action for Choice on Abortion.** Rally, demonstration and entertainment at City Hall, 1 pm. Sponsored by the Canadian Abortion Rights Action League (961-1507) and the Ontario Coalition for Abortion Clinics (532-8193).
- Out & Out Hiking Day.** To the Guelph Trail, passing through hardwood forests in full autumn foliage. Fine views. Bring hiking boots, raingear and lunch. 927-0970.
- Alix Dobkin Concert.** All women welcome. See Music.
- Kathe Kollwitz Exhibit.** See Art.

SUN/OCT 2

- WOODS Fall Colours Day Hike.** Womyn Out Doors heads to Rattlesnake Point for a hearty hike on the Bruce Trail. Cost: shared gas. Bring lunch, 9 am.
- "Homosexuality In the Bible."** Class sponsored by the Metropolitan Community Church, followed by a Coalition for Gay Rights in Ontario slide show. 5 pm, 730 Bathurst St. 536-2848.
- Lesbian Mothers Potluck Brunch.** Food and friendship, 1-4 pm. Info: 465-6822.
- The Sacred Triangle.** Meeting of the gay and lesbian occult group. 463-9688.
- Out & Out Day Hike.** Brisk hike along the Bruce Trail followed by dinner in a nearby restaurant. Bring hiking and raingear, lunch and evening meal expenses. 927-0970.

MON/OCT 3

- "Women in Nicaragua."** Margaret Randall is visiting Toronto directly from Nicaragua, sponsored by (among others) the International Women's Day Committee, and will

speak at 7 pm at the Bloor Street United Church, 300 Bloor St W (at Huron). Admission by donation. Free childcare, interpretation for the deaf. See also Oct 5.

TUES/OCT 4

- Dignity (gay Catholics).** Meeting to prepare Dignity's Oct 30 service for women. Interested? Call 532-5321.
- Chutzpah Planning Meeting.** At Ken's Place, 8 pm. Info: 782-3942.
- Gay Equality Mississauga General Meeting.** Including a guest speaker. 8 pm. Info: 453-4426.
- Integrity Eucharist.** Diocesan rite, with celebrant Father Galt. Social follows. See Tuesdays.

WED/OCT 5

- Womyn Out Doors General Meeting.** Bimonthly WOODS meeting to plan November and December events — "anything goes!" Prospective members welcome. 7:30 pm at the 519 Church St Community Centre.
- "The Nicaraguan Revolution Now."** A talk by Margaret Randall (see Oct 3). 7 pm, Bloor Street United Church.
- Lutherans Concerned.** Meeting at a member's home, 8 pm. Info: David or James, 463-7354.
- Lesbian Phone Line Meeting.** Prospective volunteers welcome. 348 College St, 3rd floor, 7 pm. 960-3249 (Tues evenings).

THURS/OCT 6

- Opening Night at Chaps.** The new bar complex at 9 Isabella, which will include a cafe, bar, and an upstairs disco, opens tonight offering bar specials, souvenirs, and munchies. 921-3012.

FRI/OCT 7

- Fall Tapawingo.** A women's long weekend near Parry Sound (*not a WOODS event*), with canoeing, hiking, food, and great company. A three-hour drive from Toronto. Cost: \$80 and shared gas; includes meals from Friday night to Monday noon. Call Susan at 921-4755 as soon as possible.
- Gays and Lesbians at U of T.** Guest speaker: Chris Bearchell of *The Body Politic*. See Fridays.
- Thanksgiving Canoeing Weekend.** Four days in the Northumberland Highlands, with canoeing in Eels Creek. Scenic waterfalls, fall colours, with Thanksgiving dinner en route home. Cost: \$45. 927-0970.
- Out & Out Camping Weekend.** Indian summer in the Adirondack Mountains of New York, near Lake Placid. Joining Out & Out's companion club in Boston, the Chilterns, through Monday. Cost: appx \$60. transportation shared. Club members only. Book by Sept 30. 927-0970.
- MCC District Conference.** Four-day get-together in Perth, Ontario. Info: Metropolitan Community Church, 536-2848.
- Beyond Happiness.** See Stage.

SAT/OCT 8

- GEM Wine & Cheese Party.** At a private home *just outside Mississauga in Etobicoke*. 8 pm, BWOW/C. Info: Gay Equality Mississauga, 453-4426.
- Out & Out Country Weekend.** Through Monday in a cabin on a private island on the French River. Relaxation, canoeing and Thanksgiving dinner. Bring sleeping bags. Reserve by Sept 22. Transportation shared. Cost: \$45.

MON/OCT 10

- Thanksgiving Potluck Dinner.** Organized by Out & Out. Bring a dish and a \$2 contribution towards the turkey. Maximum 40. Reserve by Oct 7. 927-0970.
- Thanksgiving Day Hike.** To the forks of the Credit River, followed by a potluck supper. Bring hiking gear, raingear, warm drink and lunch. Out & Out, 927-0970.

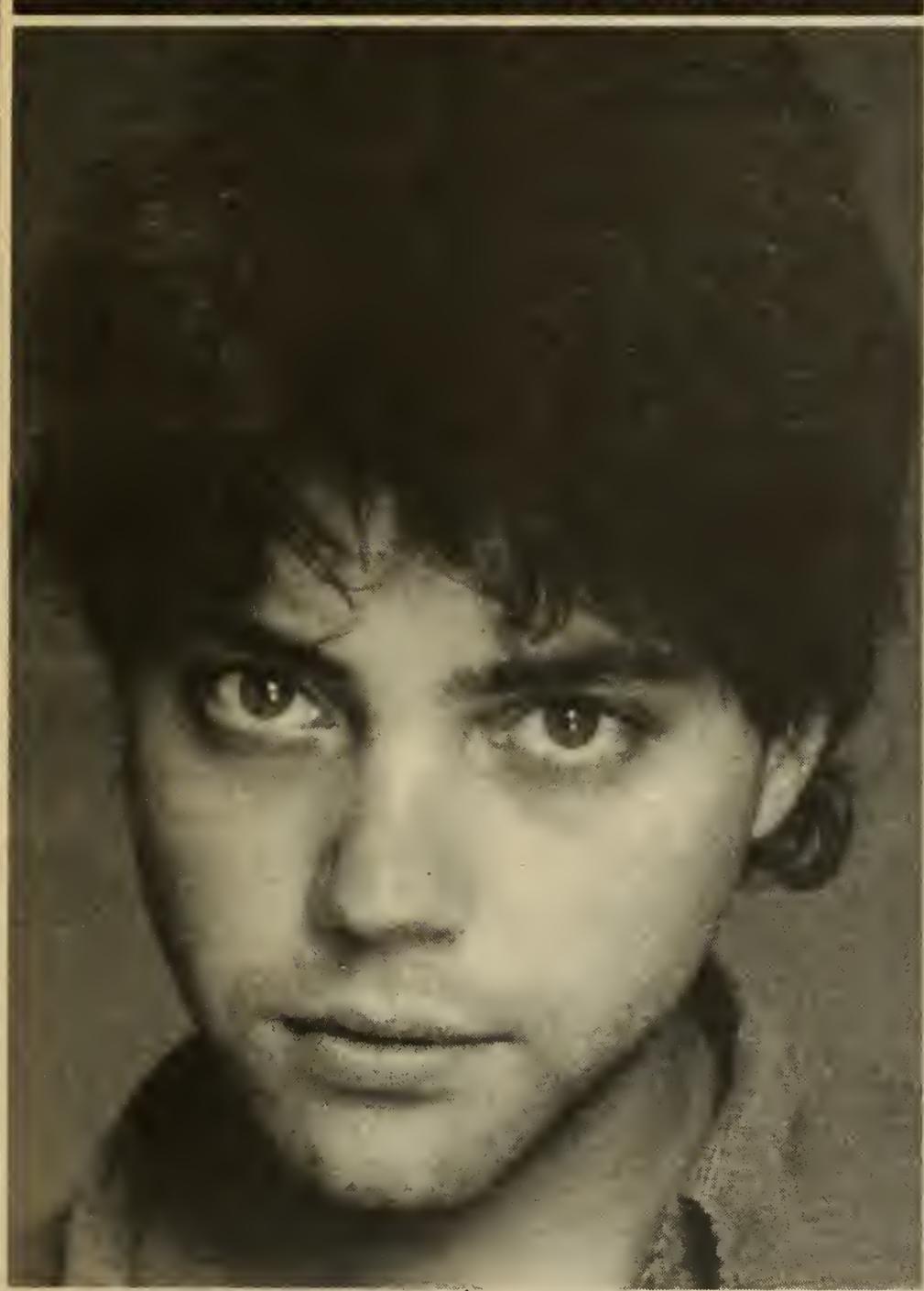
TUES/OCT 11

- William Burroughs Birthday Bash.** See Art.
- Integrity Eucharist.** Third Canadian rite, with visit by Right Rev Basil Tonks, Bishop of Credit Valley Diocese. See Tuesdays.
- Wayland Flowers.** See Stage.

WED/OCT 12

- Chutzpah Night Out at Buddy's.** The gay Jewish group invites you to join them for a beer. 370 Church St, 9:30 pm. 782-3942.

THIS AIN'T MARIE QUINLAN:
PETER McGEHEE IN HIS OWN ONE-MAN SHOW,
"BEYOND HAPPINESS," PLAYING IN TORONTO,
ST CATHARINES, NORTH BAY, OTTAWA, PETERBOROUGH,
MONTREAL & WINDSOR, SEPT 22 TO OCT 28



THURS/OCT 13

□ **Gay/ Lesbian Action for Disarmament (GLAD).** Meeting for final preparations for UN Disarmament Day demonstrations of Oct 22. 519 Church St Community Centre, 7:30 pm. Info: 921-1938.

FRI/OCT 14

□ "Holistic Approaches to AIDS." Brief presentation followed by open discussion, organized by the AIDS Committee of Toronto. 8 pm at 201-66 Wellesley St E (at Church). 926-1626.
 □ **Foundation for the Advancement of Canadian Transsexuals.** Monthly meeting. Tonight: a fashion by Lady Love of Mississauga — all cross-dressers welcome. 519 Church St Community Centre, 7:30 pm. Info: 529-7884.

□ **Gays and Lesbians at U of T.** A visit to the offices of *The Body Politic*. All welcome. Info: 966-3921. See *Fridays*.

□ **Gay Fathers Potluck Supper.** 7:30 pm. Info: 368-1166, 967-4203, or Brian at 884-2638.

SAT/OCT 15

□ "You Are a Threat to the Security of Canada." National day of protest to demand that the government not pass Bill C-157, which will grant unnecessarily wide powers to security forces and threaten freedoms of expression, peaceful assembly and association. The Law Union of Ontario is organizing Toronto's demonstration. Watch for details or call Paul D Copeland at 964-8172.
 □ **Chutzpah House Party.** At Morty's place. 8 pm. Food and/or beverages welcome. Info: 782-3942.

□ **Out & Out Day Hike.** To the Northumberland forest preserve north of Toronto. Steep hills, rocky outcrops. Bring hiking and raingear, warm drink and lunch. Transport shared. 927-0970.

SUN/OCT 16

□ **WOODS Fall Zoo Trip.** Bring a lunch. Cost: TTC/gas and admission. Noon.
 □ **The Sacred Triangle.** Meeting of the gay and lesbian occult group. Info: 463-9688.
 □ **Oscar Wilde's Birthday.** "I have never admitted that I am more than twenty-nine, or thirty at the most. Twenty-nine when there are pink shades, thirty when there are not." □ **Skydiving, anyone?** Join Out & Out's airborne division for their fall parachute jump at a recognized diving school. Beginners take a one-day course with pro instructors, including a jump. Book by Oct 8. Share gas. Cost: \$140 beginners; veterans, \$18/jump.
 □ **Out & Out Horseback Riding.** Bring lunch, warm clothing and riding type boots. Cost TBA. 927-0970.
 □ **Group Raiz and the Wallflower Order.** See *Stage*.

MON/OCT 17

□ **Right to Privacy Committee Monthly General Meeting.** 8 pm, 519 Church St Community Centre.

TUES/OCT 18

□ **Integrity Eucharist.** Integrity moves tonight from the Church of Holy Trinity to Trinity College Chapel. See *Tuesdays*.

WED/OCT 19

□ **Lutherans Concerned.** Meeting at a member's home, 8 pm. Info: David or James, 463-7354.
 □ **ChromaLiving.** See *Art*.

THURS/OCT 20

□ "The Social Construction of Gender and Sexual Identities in the Formation of Power Relations." Light 'n' fluffy.... A talk by longtime gay activist Bob Gallagher, sponsored by the Lesbian and Gay Academic Society. 8 pm, Rhodes Room, Trinity College (Hoskin Ave), U of T. Info: Alexandra (924-6474) or Conrad (921-5317).

- "1984 in Canada." A three-day double conference at University College: "Authority, Conformity and the Policing of Citizens," involving such participants as June Callwood, Laurier Lapierre, John Sewell, John Sawatsky, and Edgar Friedenberg; and "Control, Technological Change and Hard Times," with a focus on issues confronting women in 1984. From 7:30 to 10 pm tonight: opening joint plenary on "The Limits of Privacy," with speakers including MP Svend Robinson and barrister Clayton Ruby. For details and registration info, contact Carol Robb at 978-8746, or write University College, University of Toronto, MSS 1A1.
- **Gay Community Dance Committee Meeting.** All interested welcome. 519 Church St Community Centre, 7:30 pm.
- **Angel Stacatto & Friends.** See *Music*.

FRI/OCT 21

□ **Out & Out Country Weekend.** Luxuriate in a private cottage resort in Tobermory, at the tip of the Bruce Peninsula. Splendid hiking, fall foliage and — for the hardy — a last swim in a small local lake. Through Sunday. Book by Oct 10. Cost: appx \$30; share transportation. 927-0970.

SAT/OCT 22

□ **UN Disarmament Day Demos.** Gay/Lesbian Action for Disarmament will be active in today's activities. Call 921-1938.
 □ **Tricks & Treats.** A giant lesbian and gay dance organized by the Gay Community Dance Committee for an early celebration of Hallowe'en. Two dance floors (one disco, one rock/new wave/women's music), a laser show, and lots of fun. Licensed. Tickets \$7 advance, \$8 at door, \$5 after 1:30 am, available at Glad Day Bookshop and Together. The Concert Hall, 888 Yonge St (at Davenport). 9 pm-5 am.

SUN/OCT 23

□ **WOODS Tackles Football.** Following their successful outing to a Blue Jays baseball game during the summer, Womyn Out Doors are planning a day at Exhibition Stadium for an Argos/Ottawa football game. A limited number of tickets are available. 1 pm.
 □ **Out & Out Environmental Hike.** On the Bruce Trail with a professional naturalist. Bring lunch, warm drink and raingear. 927-0970.

□ **The Young In One Another's Arms.** See *TV/Radio*.

TUES/OCT 25

□ **Out & Out Slide Social.** Dying to show off those arty shots from those summer outings? Call 927-0970.

WED/OCT 26

□ **Gay Community Council Meeting.** Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS or CGRO (533-6824).
 □ **Hallowe'en Bar Night.** Hosted by the leather club Trident. The Outpost, 317 Jarvis.

THURS/OCT 27

□ **Moral Lepers.** Women's band. See *Music*.

FRI/OCT 28

□ "How AIDS Affects Us in a Non-Medical Sense." Brief presentation followed by open discussion, organized by the AIDS Committee of Toronto. 8 pm, 201-66 Wellesley St E (at Church). Info: 926-1626.
 □ **Out & Out Lion Safari.** Bring lunch and lion food. Book by Sept 28. Limit 20. Cost: appx \$20. 927-0970.

SAT/OCT 29

□ **MCC Hallowe'en Dance.** Tentatively scheduled. 9 pm at the Metropolitan Community Church, 730 Bathurst St. 536-2848.

SUN/OCT 30

□ **Chutzpah Monthly Brunch.** The gay Jewish group invites you to join them at the Church Street Café (485 Church St, just south of Wellesley). 1 pm. Info: 782-3942.
 □ **Worship Service for Women.** Organized by the gay Catholic group Dignity. 960-3997.
 □ **The Sacred Triangle.** Meeting of the gay and lesbian occult group. Info: 463-9688.
 □ **Out & Out Environmental Hike.** Repeat of Oct 23.

MONDAYS

- **The Women's Group.** Collectively run support and consciousness-raising group for lesbians. 519 Church St, 8 pm. Contact Raechel (926-0527).
- **Judy Garland Memorial Bowling League.** 9 pm. For info, ask at Buddy's, Crow Bar, Boots or the Albany.
- **Overeaters Anonymous.** For gays and lesbians. 8 pm, 730 Bathurst St.

TUESDAYS

- **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre) till Oct 11. From Oct 18: Trinity College Chapel, Lady Chapel, 6 Hoskin Ave. 7:30 pm. 593-6217.

WEDNESDAYS

- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.
- **No-Name Café.** For people who want an alternative to the bar scene. A place to relax, with coffee, tea and conversation. 519 Church St, 8-10 pm.
- **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

THURSDAYS

- **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.
- **Beaches Area Gays.** Gets together at 9:30 pm at Continental Flair Lounge, 1971 Queen St E (at Waverley Rd).
- **Married Lesbians.** Support discussion group sponsored by Spouses of Gays. 1:30 pm, 206 St Clair Ave W. 967-0597.
- **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.
- **Judy Garland Memorial Bowling League.** 9:30 pm. Info: ask at Buddy's, Crow Bar, Boots or the Albany.

WEEKENDS

FRIDAYS

- **Riverdale Volleyball League.** For info, ask at the gay-owned bars.
- **Gays and Lesbians at U of T.** 8 pm at International Student Centre, 33 St George St. Check 923-GAYS for weekly topic.

SUNDAYS

- **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 4 pm. Wheelchair-accessible. 960-3997.
- **Metropolitan Community Church.** Singspiration at 7:10, worship at 7:30 and fellowship following. Also an 11 am service. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.
- **Christos MCC.** Worship service at 7 pm, 3rd floor of Hotel California, 319 Jarvis St.
- **Alcoholics Anonymous.** High Noon Gay/Lesbian Group. 12 noon, 730 Bathurst St. Speaker. Open to all.

PHONELINES

- 530-GAYS 530-4297
24-hour recording for gay youth.
- **Gaycare Toronto.** 243-5494
Seven days a week, 7-11 pm.
- **Lesbian Phoneline** 960-3249
Tues 7:30-10:30 pm.
- **Lesbian & Gay Youth Toronto** 533-2867
Mon, Wed, Fri, Sat, 7-10:30 pm.
- **Spouses of Gays** 967-0597
Wed and Thurs 6:30-8:30 pm.
- **Toronto Area Gays (TAG)** 964-6600
Mon-Sat 7-10:30 pm.
Counselling, info.
- **Bisexuals International.** (215) 425-3894
(Philadelphia).
- **CIRPA** 960-6318
Citizens' Independent Review of Police Activities 24-hour confidential hotline.
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VOLLEYBALL SEASON '83

RIVERDALE VOLLEYBALL LEAGUE
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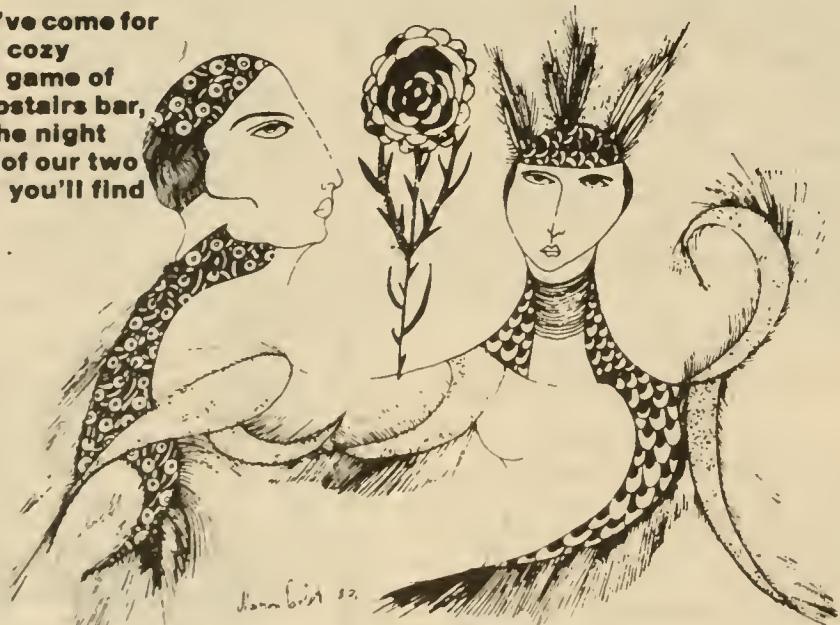
CLINICS WILL BE HELD,
AND ARRANGEMENTS HAVE BEEN MADE
FOR LOCAL TOURNAMENT PLAY.

PLEASE SEE

BUDDY'S, THE ALBANY, OR CROW BAR (FORMERLY DUDES),
OR CALL 923 GAYS,
BEGINNING THE WEEK OF SEPTEMBER 20TH,
FOR FURTHER INFORMATION.

TOGETHER

Whether you've come for dinner in our cozy restaurant, a game of pool in the upstairs bar, or to dance the night away on one of our two dance floors, you'll find what you're looking for ...



THE RESTAURANT:
Savory home cooking awaits you in the surroundings of our restaurant. If you're in the mood for an intimate dining experience and wonderful cuisine, you've come to the right place

THE FRONT BAR:
After dinner come out front and dance the night away—there's a DJ on every night from 9 pm 'til after 1 am with the hottest music in the city! Drinks are reasonably priced with Schnaps \$1.25 from 6-8

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THE POOL ROOM:
With a separate bar upstairs, you can have a friendly game of pool, video games or just relax and enjoy the comfortable atmosphere of "the playroom". Who knows what new friends await your arrival!

continued from page 23

- **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.
- **Gay Community Dance Committee (GCDC).** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.
- **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 967-0430, 967-4203, or 884-2638.
- **Gay Liberation Against the Right Everywhere (GLARE).** Box 793, Stn Q, M4T 2N7.
- **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.
- **Gay Self-Defence Group.** Box 793, Stn Q, M4T 2N7. 423-4803. Organizes courses in self-defence in and outside of Toronto.
- **Gays and Lesbians at U of T.** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 966-3921.
- **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 453-4426.
- **GLAO (Gay/Lesbian Action for Disarmament).** Box 5794, Stn A, M5W 1P2. 921-1938.
- **Glad Day Defence Fund.** 648A Yonge St, M4Y 2A6. 961-4161. Make cheques payable to Iler, Campbell in trust for Glad Day Defence Fund.
- **International Gay Association (Toronto).** c/o Gay Community Council.
- **Lesbian and Gay Academic Society.** Box 187, Stn F, M4Y 2L5. 921-5317 (Conrad) or 924-6474 (Alexandra).
- **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338.
- **Lesbian and Gay Pride Day Committee.** Box 793, Stn Q, M4T 2N7. Organizes end of June celebration.
- **Lesbian and Gay Youth Toronto.** 730 Bathurst St, M5S 2R4. 533-2867. Phone counselling: Mon, Wed, Fri, Sat 7 pm-10:30 pm.
- **Lesbian Mothers' Defence Fund.** Box 3B, Stn E, M6H 4E1. 465-6822.
- **Lesbian Speakers Bureau.** Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.
- **Lesbians Against the Right.** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.
- **Metamorphosis.** Box 5963, Stn A, M5W 1P4. Transsexual counselling and services.
- **New Democratic Party Gay and Lesbian Caucus.** Box 792, Stn F, M4Y 2N7. 964-1049.
- **New Dimensions.** Social group for women, meets approximately every third week. Info: Gayle, 683-8691.
- **The New Voice,** c/o 519 Church St, M4Y 2C9. Lesbian and gay choir.
- **Parents and Friends of Lesbians and Gays Toronto.** 52 Roxalline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.
- **Parents of Gays Mississauga.** c/o Anna Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5. 820-5130.
- **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 368-4392.
- **Spouses of Gays.** c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phoneline: 967-0597 Wed, Thurs 6:30-8:30 pm.
- **Toronto Gay Patrol.** Self-governing group of lesbians and gay men patrolling downtown core of city. c/o 29 Grenville St, Apt 2, M4Y 1A1. Info: Peter, 368-6971, or Chris, 968-5744.
- **Toronto Rainbow Alliance of the Deaf.** Box 671, Stn F, M4Y 2N6.

Health/social services

- **After You're Out.** Weekly groups for gay men meeting for 10 weeks to discuss personal goals, problems, topics of interest. Organized by TAG. Info: 964-6600.
- **AIDS Committee of Toronto.** Box 55, Stn F, M4Y 2L4. 926-1626 (Mon-Fri, 9 am-5 pm). Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS.
- **Alcoholics Anonymous.** Lesbian/gay fellowships. 964-3962.
- **530-GAYS.** 24-hour recorded messages for young lesbians and gays. Four to five minutes of supportive info on dealing with parents, friends, fears and coming out problems. Drawer C614, c/o TBP, Box 7289, Stn A, M5W 1X9.
- **Gaycare Toronto.** Phoneline 243-5494 from 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Drop-in Thurs 7-10 pm. 519 Church St Community Centre. Group sessions.
- **Gay Counselling Centre of Toronto.** 105 Carlton St, 4th floor, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.
- **Gay Men's Discussion Groups.** Sponsored by U of T Sex Ed Centre. 978-3977.
- **Hassle-Free Clinic — Men.** 556 Church St, 2nd floor, M4Y 2E3. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 11 am-4 pm. VD testing at baths: Roman's, Fri from 9 pm; The Backdoor, every second Tues from 9 pm; The Club, every second Wed from 9 pm.
- **Lesbian Phoneline.** Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.
- **Sex Ed Centre.** c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm.
- **Toronto Area Gays.** Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Sat: 7 pm-10:30 pm.
- **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations.

Professional

- **Gays in Health Care.** Box 7086, Stn A, L5N 1X7. 920-1882. Includes nurses, physicians, medical students and psychologists.
- **Toronto Association of Professional Lesbians.** Info: Sandy at 482-2023.
- **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6. Non-profit guild with over 70 members; publishes directory twice a year.

Religious

- **Christos MCC.** 922-9871 or 489-4293. Non-denominational worship group; outreach to gay, lesbian, and third world communities.
- **Chutzpah.** See Social/political action listings.
- **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.

□ **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling through this number.

□ **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. 463-7354 (David or James). Support and fellowship for gay and lesbian Lutherans and their friends.

□ **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4. 536-2848. Christian church with special ministry to gay community.

□ **The Sacred Triangle.** 72 Ivy Ave, M4L 2H7. 463-9888. Lesbian and gay occultists and spiritualists.

□ **The Sisters of Perpetual Indulgence.** Drawer OPI, c/o TBP, Box 7289, Stn A, M5W 1X9.

□ **Spirit.** 730 Bathurst St, M5S 2R4. 248-1733 or 482-1817. Support group for gay and lesbian Salvationists and friends.

□ **Toronto Organization of United Church Homosexuals.** Box 626, Stn Q, M4T 1L0.

Sports

□ **Cabbagetown Group Softball League.** Box 42, Stn L, M6E 4Y4. 863-0438.

□ **Front Runners Toronto.** Box 8, Adelaide St Stn, M5C 2H8. Gay men and women's running club.

□ **Judy Garland Memorial Bowling League.** Info: bulletin boards in various bars. Sept-May season; also summer league.

□ **Out and Out Club.** Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people. Include phone number.

□ **Riverdale Volleyball League.** Sept-April season. Info at Crow Bar, Buddy's and Albany Tavern.

□ **Salukis.** All-lesbian softball team. Box 6597, Stn A, M5W 1X4. 964-7477.

□ **Toronto Historical Bowling Society.** Box 800, 181 Gerrard St E, M5A 2E5. Sept-May season.

□ **Womyn Out Doors (WOODS).** Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Drawer WOODS, c/o Box 7289, Stn A, M5W 1X9.

Publications/information

□ **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.

□ **The Body Politic.** Box 7289, Stn A, M5W 1X9. 977-6320. National lesbian and gay monthly.

□ **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 977-6320.

□ **Gay Community Calendar.** Call 923-GAYS. Box 8, Adelaide St Stn, M5C 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.

□ **Gayline West.** 453-GCCO. Community info for Mississauga and parts west of Metro.

□ **Glad Day Bookshop.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6.

□ **Grapevine.** Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defence Fund newsletter. 2-3 issues/year.

□ **Lesbian Archives.** Box 928, Stn Q, M4T 2P1.

□ **Lesbian/Lesbianne.** National newsletter. 367-0589 (Kerry).

□ **Metamorphosis.** Box 5963, Stn A, M5W 1P4. Newsletter for transsexuals.

□ **Pink Ink.** Box 287, Stn H, M4C 5J2. 423-4803. National lesbian and gay monthly.

□ **The Web.** 821-1416. Free monthly newsletter of women's events. Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC.

Women's resources

The following is a select list of women's services in Toronto of particular interest to lesbians.

□ **Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.

□ **Constance Hamilton Housing Co-op.** For women only. 523 Melita Cres, M6G 3X9. 532-8860.

□ **Fireweed.** Box 279, Stn B, M5T 2W2. 977-8681. Feminist quarterly of politics and the arts.

□ **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynaecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead.

□ **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization.

□ **Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3. 365-1888. Multi-service agency. Lesbian youth.

□ **Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-termYWCA residence for women 16-25. Shared co-op apartments.

□ **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.

□ **Sound Women.** c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.

□ **Stop 86.** 86 Madison Ave, M5R 2S4. 922-3271. Crisis housing and social service centre for women under 25.

□ **Times Change Women's Employment Centre.** 22 Davisville Ave, M4S 1E8. 487-2807. 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops.

□ **Toronto Addicted Women's Self-Help Network.** Suite 202, Box 2213, Stn P, M5S 2T2. Phoneline: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.

□ **Toronto Area Caucus of Women and the Law.** Box 231, Stn B, M5T 2T2.

□ **Toronto Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.

□ **Toronto Women's Bookstore.** Temporary location: 201-29 Brunswick Ave (at Bloor), M5S 2M7. 922-8744.

□ **U of T Women's News/magazine.** For feminists on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.

□ **Women Against Violence Against Women.** Box 174, Stn D, M



photo: Lee Lyons

Stephen Stuckey talks with **SHEILA GOSTICK**

Divine Parable: A man has two pomegranates and one Smokey the Bear tie-clip. A holy woman, seeing these, swallowed a goldfish in a Volkswagen phonebooth atop a flagpole. The man's father welcomed the son home with welcome

As the representative/publicity agent/-Divine Emissary of the Major Cult Figure (who never appeared) Sheila produced religious advertisements for such products as a line of pre-Apocalypse fashions for the end of the world. Her TV appearances led to comedy perfor-

On looking like a guy: "I couldn't get a drink recently because they thought I was underage. I knew what they were thinking. I said, 'I'm a girl.' They went, 'Oh! Oh!' 'Do I look older now? Can I have a beer?' People really do get hostile — 'Is that a guy or a girl? Which way do I talk to it?' Because they really have to know. It makes a big difference."

arms because he was paid to. What was the perimeter of the field in yards?

Thus asks a tiny yellow pamphlet, the Divine Scripture of the Major Cult Figure, distributed for a dollar a copy by the Divine Emissary, Sheila Gostick. Sheila used to do comedy spots on the old MTV *All-Night Show* in Toronto with host Chuck the Security Guard (played by Chas Lawther) in between late night re-runs of prehistoric TV favourites like *The Beverly Hillbillies*, *The Outer Limits*, and *I Married Joan*.

mances at places like the Cameron Public House and the Spadina Hotel's notorious Cabana Room, where the Divine Emissary arrived amidst much fanfare in a spray truck motorcade complete with a burly bodyguard who graciously hauled her off the truck — Sheila blessed him with a feather duster. However, she no longer makes much use of her divine persona and has moved on to more overtly secular and feminist stand-up comedy performances.

A life-long inhabitant of Toronto,

born in 1959, Sheila grew up in Scarborough and went to Catholic schools. Despite these handicaps, she flourished artistically and first performed stand-up dressed like Anita Bryant in 1976 at Yuk Yuk's, Toronto's local comedy club. She went on in the late 1970s to perform in a variety of venues. She worked Toronto's first annual Women's Festival in 1977, Gaydays in '78, a Rape Crisis Centre benefit, New York's Improv and Comic Strip clubs. She's written material for *Only Paper Today* as well as for the CBC. This year she appeared at Women in Focus in Vancouver, and in Victoria, Edmonton, Kingston, St Catharines, and at International Women's Day festivities in Ottawa. She calls this her Canadian TransFun Tour.

It's unfair to say her comedy is in large part connected with social and political concerns (though this is true)

On Nashville: "I was there recently, in the Hall of Fame, and they had all those famous songs written on napkins — that was so inspiring."

because this makes her sound dull. Her act is anarchic and energetic. She impersonates both sides of that very odd Queen Street West couple, a shabby but chic tofu-munching art student and a filthy old drunk trying to bum a quarter. She has much fun describing the horrible phenomenon of young men who cruise busy streets in noisy vans, the sides of

On pre-Apocalypse fashions: "That's how we're going to be judged. It seems really superficial, but the Major Cult Figure tells us how to dress because on the day of judgment there will be people going, 'Oh please, no, I've got an accessory at home, oh please!' But it's too late then!"

which are usually decorated with luridly hopeless sex fantasies (for example, one of a man fighting a giant lizard in the desert in an effort to win a naked woman on horseback). She does a grotesquely accurate imitation of one of these loud-mouthed morons trying to pick up girls with alluring cries of, "hey baby, hey babe, hey baby, hey, hey, babe, wanna go for a ride?" As you know, their vans are all lined with orange Borg fabric. She jokes about tampons and fashion slavery, for instance, why women have no pockets and the recent renaissance of the mini-skirt.

One of the most interesting facets of her act is her feminist material about sexual attitudes. Sheila is tall with dark hair cut in a style which is neither masculine nor feminine (it's just sort of wild and bushy) and if she wished she could probably pass for a young man. The fact that people have sometimes been confused about her gender has caused her considerable grief, including being beaten by queerbashers who mistook her for a gay man.

In a children's radio serial called *Tall Gal Corral*, which she wrote for the CBC, Sheila played the character Wild Betty Bernstein, who along with her friends Crystal Chandelier and Cutie Pinkchaps lived in the Acme Motor Inn in downtown Urbanville, where they fought crime and arch-fiend Arnel Lamé. "We went to the Rodeo Queen All-Star Ride-A-Rama — all the proceeds went to buy a jukebox for the Home for Retired Floozies. We did a good deed every week. We rescued the dog that had run away from the responsibilities of being a surrogate child. We went to the Planet of Country Music and saved people from the Hi-Dee-Ho High-rise fire."

One of Sheila's tackier (though funny) interests is country music. As an encore to a recent performance she leapt off the stage into the audience and serenaded a surprised young woman with a loud unaccompanied version of Conway Twitty's filthy chartbuster, "You've Never Been This Far Before." Though shocked, the crowd was appreciative.

Sheila is also an admirer of the long-running British TV soap opera *Coronation Street*, and of platinum-blond barmaid Bet Lynch in particular, played by actress Julie Goodyear. Sheila gleefully reports that Julie apparently met the Queen once, wearing a pair of royal earrings — one had a picture of Prince Charles on it and one had a picture of Di.

She is currently working on another radio series for the CBC, *Radio Banned*. She insists that she is not worried about censorship even though, "they've got people in the Northwest Territories just waiting for someone to say 'tampon' so they can make a phone call."

Sheila Gostick: love her... ignore her... but don't say tampon in Inuvik. □

**"PEOPLE SHOULDN'T ASSUME IT'S
A DEATH SENTENCE. THERE ARE A LOT OF
GERMS AROUND THAT HAVE DIFFERENT IDEAS,
BUT I HAVE NO INTENTION OF DYING."**
AN INTERVIEW WITH PETER EVANS
BY ED JACKSON

Peter Evans is a person with AIDS. He is 28 years old, tall, slim and fine-featured. An Ottawa native, Peter went to London six years ago to study theatre and stayed on, working as a stage and costume designer. He was diagnosed as having AIDS in early December 1982 — the first reported case in England. After a period of rapidly deteriorating health he came back to Canada desperately ill, so ill he had to be rushed in an ambulance from the airport to Ottawa General Hospital. He almost died of pneumocystis carinii pneumonia.

Eventually Peter was able to leave the hospital, but his health remains precarious. Any overexertion or infection can land him back in isolation. In late June he attended a public forum on AIDS in Toronto. There he met Bob Cecchi, who also has AIDS, and who is active in patient support work in New York's Gay Men's Health Crisis. It was Peter's first chance to talk to another person with AIDS, and the encounter was a decisive one in his life. He decided to do something, to speak out publicly about AIDS, and he saw this as his chance to take an active role in countering the recent flood of media misinformation.

Since then Peter has given interviews to newspapers, spoken at public forums and appeared at press conferences in Winnipeg, Toronto and Ottawa. He has become, in effect, Canada's national person with AIDS, facing a barrage of often ignorant, usually insensitive questions from uninformed reporters. "It's a bit of a strain," he admitted with characteristic understatement recently, "but somebody has to talk about it." On medication and in constant pain, Peter has throughout it all remained cool, controlled, articulate.

Peter Evans talked to TBP's Ed Jackson in early July:

As far as I'm concerned, I caught AIDS in San Francisco.

I don't consider myself promiscuous. I've only had three lovers in the last three years. In August 1981 I went to San Francisco, originally for a job, but it was sort of a holiday as well. I got involved with one person for the two weeks I was there. I only had sexual contact with that one person. I realize now that he was in the high-risk group — he was a heavy intravenous drug user and fairly promiscuous.

When I came back from San Francisco, I didn't have any sexual contact until I met my lover, who I'm still with. It's been a year and a half that we've been together, and I know that neither of us have had any outside contacts. To me, the only logical explanation is San Francisco.

I have an intestinal disease called Crohn's disease, so I haven't been bursting with good health for the past five years. The symptoms seem to be quite close to AIDS — fatigue, severe diarrhea, that sort of thing. I also developed very bad psoriasis. There was a point when I was working part-time in a restaurant when I had to quit because people were actually refusing to have me

serve them. I don't know why but I let it go for almost a year before I had it diagnosed.

At that point I was working at the Munich Opera. I travelled quite a bit. I'd usually bring the work back to London and work there and go back again. I was working for the Welsh National Opera as well. I also took over the management of a restaurant in Covent Garden in London. I was working very long hours — on the go seven days a week. I was feeling tired all the time, but I felt that was very natural. I was run down anyway. I didn't look beyond that.

Slowly I started to develop a severe cough. Towards the end, I had coughing spasms that lasted twenty to twenty-five minutes and I'd actually black out from lack of oxygen.

After I was first diagnosed for Crohn's disease, I was treated with quite high doses of steroids for two years. I was having more problems with side-effects from the steroids than I was from the actual disease. I went to some doctors in the States who believed in a totally naturalistic cure, mainly through diet. On their advice I started on a strict vegetarian, chemical-free, alcohol-free diet.

By this time in London I had been under homeopathic treatment for about two years. When I started getting ill in September 1982, the homeopathist would ask me how I was feeling and write little notes and tell me to keep taking the pills. I don't really know what they were treating me with because they didn't feel I needed to know. Homeopathy is a long process; it's not an instant cure.

Looking back, it would have helped if I'd been diagnosed earlier, but I still believe in natural medicine. It made me feel better about myself, but it has its limitations. I think that's one of the traps: there are some things like AIDS that it can't help much.

When the cough got quite severe, I was wondering what was going on. The exhaustion started at the same time. It got to the point where I spent the last two months I was in England (November and December 1982) in bed. I shared a flat with two other people, and my lover more-or-less lived there all the time. Towards the end I was having to be carried to the living room to watch television. I started getting severe night sweats. I couldn't believe that so much water could come out of somebody at night. That threw the doctors off because it's quite a common symptom of tuberculosis (I'd been exposed to TB at work). Originally I'd been treated at a hospital, but a doctor who was a friend of my lover and myself was looking after me on the side. That was how I got the original AIDS tests. It's a very expensive series of blood tests and I don't think the hospital was going to bother doing anything at that cost.

The night before they told me I had it, the first big programme on AIDS was on the BBC. Richard, my lover, and I were watching it on television. They started naming all the symptoms. We joked about it. I said: Well, I'd better start drawing up a will. The next morning I

got a phone call from my doctor who said: Can I come and see you? I knew something was up. When he got there he said: I was going to wait a few more days to find a better time to tell you but... were you watching TV last night? He went about it in a very roundabout way. It suddenly dawned on me after about fifteen minutes that he was telling me I had AIDS. It was difficult for him because he's quite a close personal friend.

We sat down and talked about it. My immediate reaction was not to rush back to Canada. I asked him to call my parents in Ottawa. Having Cronyn's disease, I'd been in and out of hospitals for the past five years. My parents had been quite overprotective. They'd been trying to get me to come back for years anyway. He called and spoke to them about it for quite a while; they were being fairly rational. What they did after we hung up was start calling up doctors here who gave them a real scare about the whole thing. They called back and felt very strongly that I should come back. The doctors whose care I was under in England said they didn't feel qualified or experienced enough to treat it properly. They recommended that I come back to Canada.

I had told my parents that I was gay when I was fifteen. They've been wonderful about it. It was a bit more of a shock for them when my brother told them that he was gay as well. I can imagine that it would be very difficult for someone whose family didn't know. At least I was spared that. They've been really supportive.

I was in very strict isolation at Ottawa General Hospital at the beginning. Because they weren't sure what precautions they had to take, they did the maximum. Whenever they are dealing with a blood test, they have to wear gloves and masks. There was a point when everyone coming into the room had to wear masks, gloves and gowns. That was as much to protect me as anyone else. I was so sick when I came in that anything else would have pushed me over the edge. The second day I was there they took a lung biopsy and my lung collapsed. I remember going into the operating room but I don't remember much else. When I came out they didn't think I was going to live.

One thing that helped me a lot was the staff of the Ottawa General Hospital. They were so friendly and kind — really trying to be aware of anything that I needed.

One of the things that's bothered me most in Ottawa is the personal isolation. I've had people to talk to — my family and good friends — but it's not the same as being able to talk to someone else who has AIDS. When I was in the hospital, one person was admitted a week or two after I was. We were in adjacent isolation rooms. (That's one advantage to having AIDS, you always get a private room.) I didn't know that the other patient had AIDS for the first few weeks. One of the nurses told me by accident — it sort of slipped out. When they found out I knew, they got really upset. The nurse got a reprimand for telling me. When I spoke to her afterwards, she said



PETER EVANS, WITH BERT HAN

NOT A VICTIM

their reasoning was that, because we were both so ill, we would simply depress each other. They moved him to another room when I started being able to get out of bed. So I have no idea where he is in the hospital now.

The only problem I've had with the leper approach has been in the last month or so. At first, even if people knew I had AIDS, it didn't mean too much to them. In the last three weeks to a month there seems to have been a glut of irresponsible reporting on the sensational side. Since then, I've started to get strange reactions from people outside the hospital — like my dentist, for example.

I called him a week before the appointment. I said: could he please phone back when he found out about AIDS? I know he was in contact with the Laboratory Centre for Disease Control in Ottawa. I also know they told him that if he wore gloves, if there was no blood or surgery involved, it would be all right. He never called me back, so I figured it was okay. He's been my family dentist since I had teeth.

I also knew the nurse, but when I went up to her she said: Could I have your name please? I told her. She looked at me and said: Oh, just a moment. I sat there for about fifteen minutes. She came back and said: The appointment was for your mother, wasn't it? I said I'd called the week before and explained I



OF THE AIDS COMMITTEE OF TORONTO, FACES REPORTERS AT AN ACT PRESS CONFERENCE

IM: A 'PERSON WITH AIDS'

Debbie Bloomfield
was taking her appointment. She said: Sorry, I have no record of that. Is he here? I asked. She said: Well, I guess you can come in for a minute. He didn't say it directly in front of the patients but he said it in front of the staff. He said: I don't feel I can treat you and I'd rather not have you here.

My brother also went very strange for a while. I realized one day that he just wasn't seeing me. He was going out of his way to avoid me, saying he was busy. That was due partly to an irresponsible family doctor. He knew that both of us were gay and that I had AIDS. He saw my brother several times and tried to do a real psychological number on him. He started off by saying: You're going to have to stop being gay. You'll have to be straight. Don't sleep with a man again or you'll get AIDS and die. A real homophobic number!

In the end I had to get my brother to talk to my doctor in the hospital. He's gotten over it now.

The biggest problem for me right now is that I just don't know how I'm going to arrange the rest of my life. They've more or less told me to quit what I was doing because the stress is too much. Exhaustion is inherent in the theatre and, no matter how you plan it, the last week is always a total panic. That's one of the hardest things about AIDS: my mind is saying Do Something but I find suddenly that my body just can't do it. I feel

there's no point in getting depressed about it. It's something that's happened. I can't change it so I've got to live with it.

I really feel that I want to go back home to England. My life is there; my lover's there. At the moment I feel my life has come to a total standstill and I'm wasting the time I have left. It would be such a waste if in six months pneumocystis or something else happened to me. I'd look back and think: what did I do for six months? Just sit alone and vegetate?

I know that having a chance to do something, to talk about it, if that'll help anybody, has been really important. Just for my own mental health, it's been wonderful. If people want to find out about AIDS, there's no one better to talk to than people who have it.

People shouldn't assume it's a death sentence. I really feel that quite strongly. There are a lot of germs around that have different ideas, but I have no intention of dying. □

PEOPLE WITH AIDS: TAKING CONTROL OF THEIR OWN LIVES

"People with AIDS" — it sounds awkward and euphemistic the first few times you hear it. But it's more than a euphemism. Gay people in particular know that language

reform can be as significant a part of political change as community organizing and protest marches. People with AIDS want us to rethink our views of illness and the status of the patient.

The new name for individuals who have been diagnosed with AIDS first acquired currency at the Second National Forum on AIDS in Denver, Colorado June 7-12. Largely a gathering of health care professionals, it was also attended by 12 AIDS "victims" who insisted their concerns not be left out of discussions. "We were tired of healthy people telling us what we need," said one member of the group. "These are our issues," said New Yorker Bob Cecchi, also a member of the group. "If we're not around, it's easy to lose the focus of what this is all about."

In an emotional moment at the end of the conference, the 12 people with AIDS read their collective statement to the assembled participants. A few weeks later, Peter Evans heard Bob Cecchi read the same statement at the Toronto AIDS forum. Before he met Cecchi, Peter said, "In Ottawa, every time I tried to do something I just came up against a brick wall." Since then, more confident, he has made plans to work with Gays of Ottawa in setting up community discussion groups on AIDS, he has challenged his hospital's apparent policy of keeping AIDS patients apart from each other and he has investigated legal action against his dentist. In short, he has refused to let control of his life slip into the hands of others.

STATEMENT OF PEOPLE WITH AIDS, ADOPTED AT THE US NATIONAL AIDS FORUM IN DENVER, JUNE 7-12, 1983:

We condemn attempts to label us as victims, which term implies defeat, and we are only occasionally patients, which term implies passivity, helplessness and dependence upon the care of others. We are people with AIDS.

Recommendations for health care professionals:

- We recommend that health care professionals:
- Come out, especially to their patients who have AIDS.
 - Always clearly identify and discuss the theory they favour as to the cause of AIDS, since this bias affects the treatment and advice they give.
 - Get in touch with their feelings (eg, fears, anxieties, hopes etc) about AIDS and not simply deal with AIDS intellectually.
 - Take a thorough personal inventory and identify and examine their own agendas around AIDS.
 - Treat people with AIDS as whole people, and address psychosocial issues as well as biophysical ones.
 - Address the question of sexuality in people with AIDS specifically, sensitively and with information about gay male sexuality in general and the sexuality of people with AIDS in particular.

Recommendations for all people:

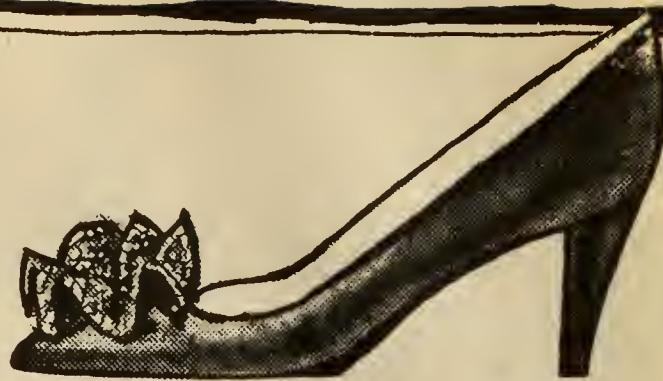
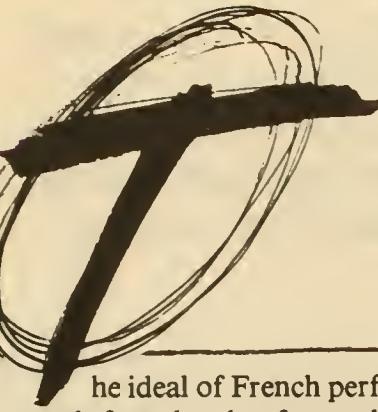
- We recommend that all people:
- Support us in our struggle against those who would fire us from our jobs, evict us from our homes, refuse to touch us, separate us from our loved ones, our community or our peers, since available evidence does not support the view that AIDS can be spread by casual, social contact.
 - Do not scapegoat people with AIDS, blame us for the epidemic or generalize about our lifestyles.

Recommendations for people with AIDS:

- We recommend that people with AIDS:
- Form caucuses to choose their own representatives, to deal with the media, to choose their own agenda and to plan their own strategies.
 - Be involved at every level of decision-making and specifically serve on the boards of directors of provider organizations.
 - Be included in all AIDS forums with equal credibility as other participants, to share their own experiences and knowledge.
 - Substitute low-risk sexual behaviours for those which could endanger themselves or their partners, and we feel that people with AIDS have an ethical responsibility to inform their potential sexual partners of their health status.

Rights of people with AIDS:

- People with AIDS have the right:
- To as full and satisfying sexual and emotional lives as anyone else.
 - To quality medical treatment and quality social service provision without discrimination of any form including sexual orientation, gender, diagnosis, economic status or race.
 - To full explanations of all medical procedures and risks, to choose or refuse their treatment modalities, to refuse to participate in research without jeopardizing their treatment and to make informed decisions about their lives.
 - To privacy, to confidentiality of medical records, to human respect and to choose who their significant others are.
 - To die and to live in dignity.



The ideal of French perfection extends from head to feet and any lapse is instantly visible to searching French eyes. Andrée not only wore clothes from St. Laurent, Givenchy and Dior, but also had her hair cut by the best coiffeur in Paris; her nails were manicured, and in summer every toenail drew attention to the elegance of her sandals. For Andrée, the hair I washed and cut myself, my naked toenails, and the big men's sandals I wore undid the effect of my St. Laurent sweater and were only excusable because I was an American, in whom sins of taste could be understood if not forgiven. I remember the real pain Andrée felt at the sight of my toenails, those immodest reminders that a foot is a foot and not an object to be adorned.

Fashion is a god who is more tyrannical than Jehovah, worshipped by millions of human beings of both sexes, who decrees that I will feel uneasy if my pants do not conform to this year's style, who decides that my state of well-being will be enhanced if I wear an Hermès coat, and that I will skulk down a Paris street like a pariah if I feel that my clothes are being tried and found wanting. This is ridiculous, I struggle against it, I exercise the liberty of my

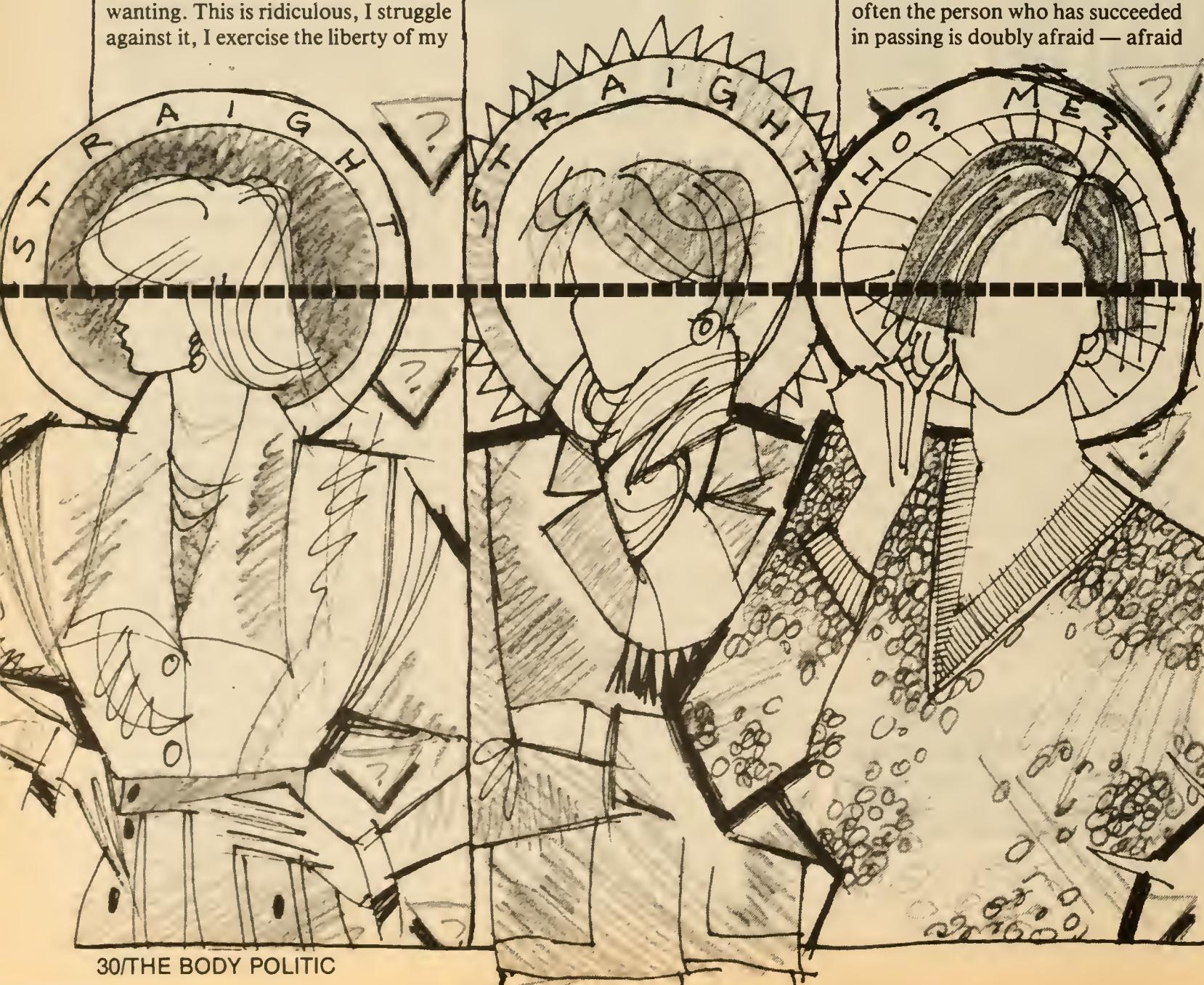
hands and feet, my homecut hair, my flat-heeled shoes, and the impudent pallor of my toenails. Fashion should be the least important concern of women's lives and yet they are enslaved by it. In its name, barbarous cruelties have been committed: bodies have been mutilated, constrained and almost suffocated, animals have been tortured, women have allowed their freedom of movement to be inhibited, and inordinate demands to be made on their time. The exigence of fashion answers a deep need in people to move in unison like minnows or starlings — above all, to pass. How many people are not frightened by the thought of announcing their unacceptable difference from others? The Nazis required that cloth emblems be worn — yellow stars by Jews, pink triangles by homosexuals. It was a diabolical design to legitimize prejudice by making the hidden difference visible. Could this explain my exaggerated misery when I was looked up and down by the French sitting in sidewalk cafés, that I seemed to feel the pink triangle blossoming on my chest? Expensive

clothes drew looks which obliterated the pink triangle; they contained the magic which enabled me to pass.

The need to pass is born of every form of discrimination, for the victim of it instinctively adopts the protective colouring that will allow him/her to pass, to live invisible with the enemy. These adaptations follow a law of self-preservation, just as insects have learned to look like leaves, sticks or other more threatening insects. Anything is better than their vulnerable selves; they have adopted a camouflage to say, "Do not mistake us for prey." Human beings, in using similar defenses, incorporate the racism that has victimized them, and this is the worst aspect of passing — that you become what you imitate, and that disdain for your own kind, the member of your own kind who is too conspicuous or too courageous to try to pass, enters into your heart and you become a traitor, denying like Peter when the moment comes to declare your real allegiance, or keeping silent. Silence, which you call discretion or the right to privacy, allows you to have it both ways, to be at home in either camp. But more often the person who has succeeded in passing is doubly afraid — afraid

of the wrath of both sides — and keeps her secret with a special dread of its being discovered.

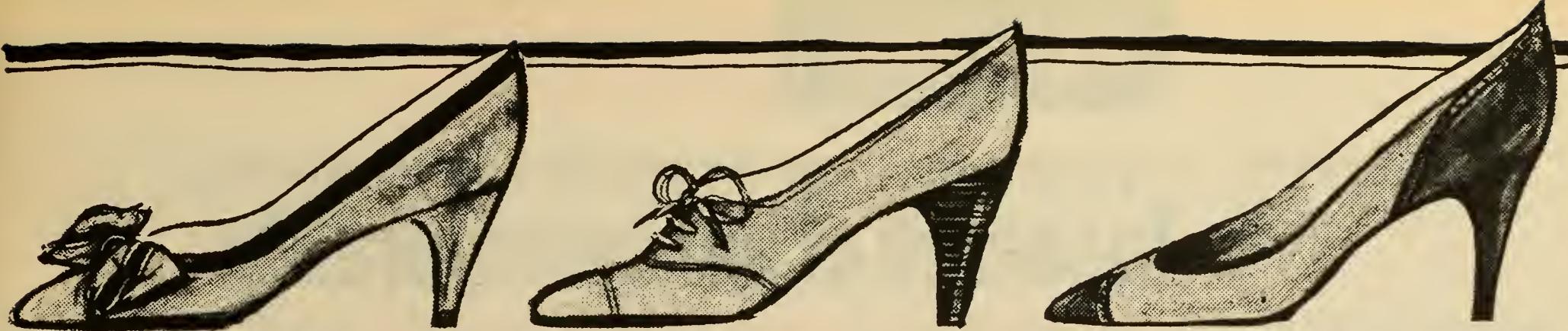
The lesbians of my generation devised tricks of adaptation, strange disguises which did not disguise but were accepted as disguises. We developed a whole symbolic language of disguise, almost surrealist, like Magritte's visual puns (shoe equals key, etc). Our puns were social and patriarchal: skirt equals heterosexual, silence equals "innocence." Not so long ago we played this game so well that we felt comfortable playing it, and we grew into our disguises, almost as though the puns had been invented with our consent. We were like mice that have been brought up with cats and are not eaten. First we enjoyed the luxury of not being eaten; then we became cats ourselves and were stricken with terror at the idea that we would be taken for mice, that the mouse in us showed. In extreme cases, some of us became more ferocious toward mice than cats in order to show that there was no mouse in us. The less extreme simply adapted so perfectly and felt so comfortable that they saw no reason for changing. I have heard lesbian friends say, "No one has ever made me feel unhappy about being a lesbian." We old-time lesbians occupied a very strange position; we were able to infiltrate the patriarchy and become an honoured part of it. We gratefully accepted our position in society as honorary cats and took our nourishment from the masters of literature, painting, and music — all men; the art of becoming an honor-



In the early seventies, painter Mary Meigs and her lover, the novelist Marie-Claire Blais, both met a fierce and magnetic French writer with whom they established a stormy, triangular relationship. This relationship — which all three women would eventually incorporate into their writing — is the central subject of *The Medusa Head*, Mary Meigs's second book of autobiography, following on *Lily Briscoe: A Self-Portrait*, published in 1981.

In *The Medusa Head*, Meigs has given the French writer the name Andrée. This excerpt is from the book's second chapter.

The Medusa Head is to be published in November by Talonbooks, 201/1019 East Cordova, Vancouver, BC V6A 1M8. This excerpt is published through the courtesy of Talonbooks and Mary Meigs.



ary cat was to mimic a cat's behaviour and to eat cat food. Hence the anomaly of the closeted lesbian who refuses both the lesbian label and that of the "woman artist," for she has passed into the heaven of universality, which really means acceptance in a man's world. I still sometimes feel the old agreeable complicity with men, by means of which all differences seem to fall away. My creative cells were formed from deep draughts from the patriarchal dish, which nourished body, soul, and mind; and I still live with these ideas and ways of speaking, painting, writing, which I have taken in and give out automatically. Women absorb men's thought, philosophy, poetry, psychology, and we give it out as well as men, with justifiable pride, without turning it to our own uses. Can we turn it to our own uses? I think so, if we acknowledge that merely to imitate it is a form of passing.



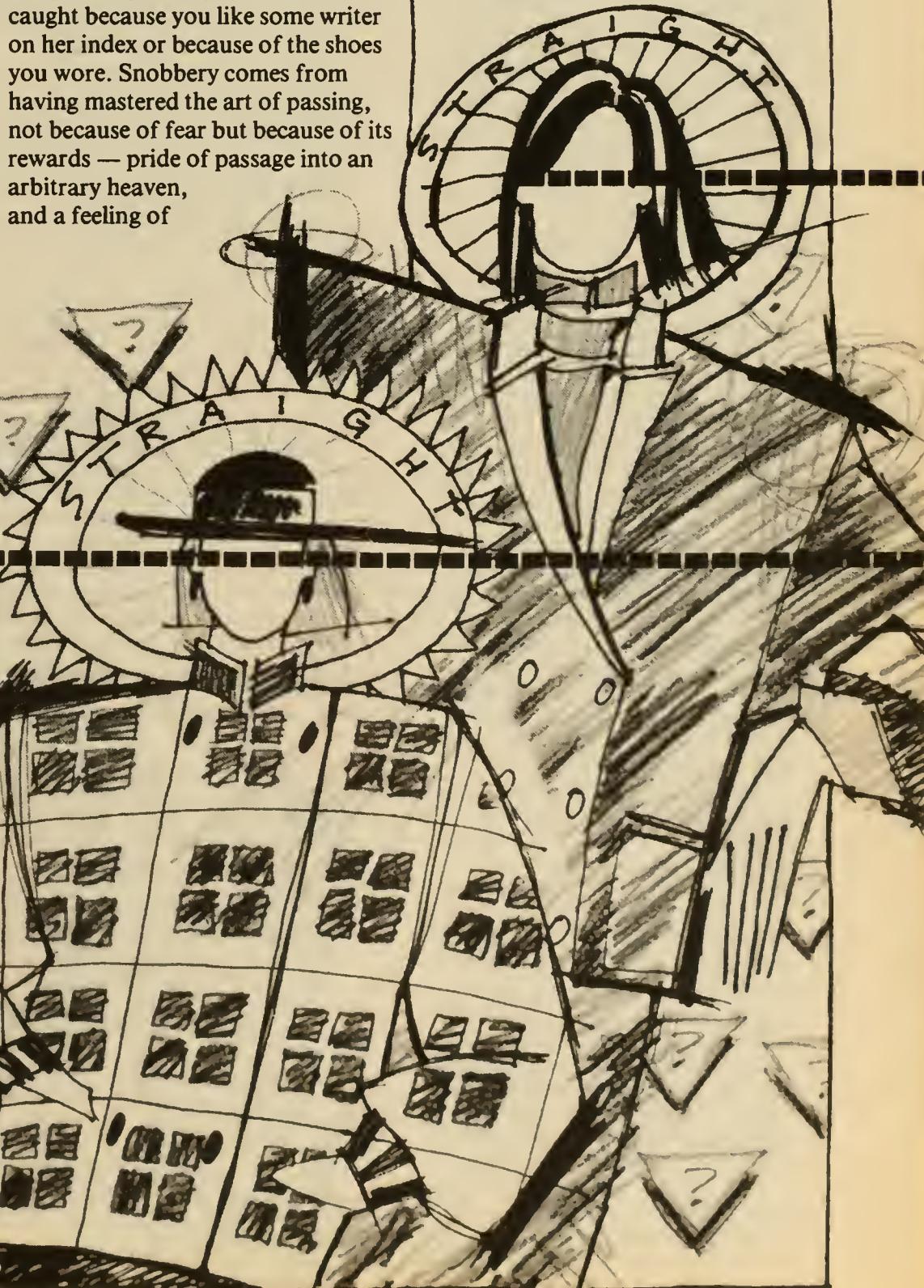
esterday, I saw a friend wearing a pink triangle and I thought, would I have the courage to do that? And if I don't want to wear one, isn't it because I am still hoping to deflect immediate recognition and judgement? If homosexuals were required to wear pink triangles, would I wear one before I was forced to? If Jews were required to wear yellow stars, would I declare my solidarity by wearing a yellow star? I hope so. Sitting here comfortably in my safety zone, I think I would. But how can

we predict what we will do in extreme states of terror or pain, whom we will betray, into which haven of racism we will creep despite all our good intentions? Aren't many attempts to pass born of intolerable fear? There in the little pink plastic triangle my friend was wearing lay the limits of my own courage, sign of a small betrayal. Yet I realize with relief that I no longer care if I'm recognized and that I've almost ceased to hide. Recently Delfina, the woman who comes to clean for me, demonstrated as much anxiety about my clothes as Andrée had. "You should wear higher heels," she said. She scrutinizes my clothes with a hawk's eye. "You're very elegant today," she says on occasion, meaning with the exception of my flat heels. Lapses from the norm of the acceptable woman, one who by her shoes or the way she wears her hair poses no uncomfortable, unanswerable questions, working their way like splinters into the mind of a Delfina, who, like a host of women, judges people from the outside in — lapses that give you away. Delfina, with her sharp eye for convention, examines a photograph of friends at a party. "They're all women," she says. The pink triangle seems to come dimly to life, like something seen under water, for Delfina's knowledge of this special world outside her own is necessarily limited. All she knows is that according to her lights something is wrong.

Andrée did not recognize the choosing of expensive clothes as snobbery, but dignified her choice as

art and an exercise of the senses, for touching fine cashmere or tweed gave her as much pleasure as looking at a perfectly cut coat. And my Achilles heel was my fear of being found wanting in this fine aesthetic sense which seemed to include every aspect of my life. Andrée's snobbery was like a many-armed Shiva, reaching out in every direction, embracing the entire world: the poor, the uneducated, the bourgeoisie, all Jews, all people of whatever colour, all radicals, feminists and self-proclaimed lesbians; it was a snobbery almost charitable in the magnitude of its scope, an anti-charity, like Anti-christ, for the effect of her disdain was to make one wish to defend all those she despised and to dislike the small circle of her elect. The net of her snobbery had meshes so fine that if you escaped by being "well-born" or by having money, you could be caught because you like some writer on her index or because of the shoes you wore. Snobbery comes from having mastered the art of passing, not because of fear but because of its rewards — pride of passage into an arbitrary heaven, and a feeling of

superiority to all those who are unable to do the same. It has the same root as racism; each feeds the other, each uses the same arguments to justify its existence. When the passer's disguise is so perfect that there is no longer a danger, there can be pleasure in passing, in outwitting the enemy by playing his game, in keeping him from knowing one's secret. To turn oppression into a game or an art is to dull its pain. Andrée had no sense of oppression; she swam in her racism like fish in the sea. And just as Andrée would have thought up fifty reasons why she was neither snobbish nor racist, so she would not have acknowledged that there were parts of herself in hiding, that everybody who has passed has a hidden self, a denied self, a self that is vulnerable to the racism and snobbery one has assimilated. □



PASSING IN STYLE

*Mary
Meigs*

Peter Millard scouts some of the ethical territory gay people should start to claim

In search of our own morality

Recently, as the result of an organizational blunder, I found myself sharing a platform in Regina's public library with a Christian fundamentalist minister, to debate the question of homosexual teachers in schools. After the debate, the floor was thrown open for questions, and one of the people who got up was a young boy, maybe 15 or 16. He was uncertain in his words, but his gist was clear. If I refused to accept God's teachings as an authority, he wanted to know, then on what did I base my life? How could I tell right from wrong?

It was a good question, and particularly poignant coming from an attractive youth, as wholesome as fresh-baked bread, who seemed genuinely concerned about me. I did my best. I began by explaining to him that the detailed list of do's and don'ts, principles and aspirations, which his religious teachers presented to him as the "Word of God" did not land on the earth one sunny day as an unambiguous code, but was actually a laborious construct from a very complex text, arrived at by a process of thought and argument on the part of a large number of people over a long period of time. That it was not a single and fixed authority was clear from the fact that different Christians had evolved different codes. I then went on the claim that I, and many gay people I knew, lived by a code which was just as lofty as his. It was derived, I said, from our own experience helped by what was sometimes called Liberal Humanism which, like Christianity, had a great body of literature behind it.

I probably lost my questioner half way through my reply, and I can see now that I was trying to answer the question not so much for him as for myself. I was also being a little disingenuous, and was presenting a neater view of the situation than the facts warranted. I came away from the meeting dissatisfied, and with a vague feeling of frustration. Dammit, I thought, when it comes down to it, I live by a code that is not only as good as theirs, it is a hell of a lot better. It would never permit me, for instance, to perpetrate on anyone the cruelties that my debating opponent was advocating that day in the name of the Lord. Yet according to them, we are the degenerates who have made a perverse and destructive choice. And we seem almost defenceless against their accusations.

As I went on thinking about it, I realized that part of the blame for this situation lies with us. We have done little to promulgate a gay code of ethics to others. Indeed, we have done little to evolve one amongst ourselves. As far as my knowledge goes, there has been virtually no discussion of ethics, *per se*, in the gay press. We have gone a great way in searching for our history and retrieving it, we have defined our tastes, described our cultural presence and worked out a convincing social analysis to explain our predicament; but we have shied away from any serious discussion of what might be called gay morality.

Yet the fact is that despite this silence, gay activism has behind it a quite fierce sense of right and wrong. Take *The Body Politic*, for instance. Anyone read-

ing this paper over the past ten years must have been struck by the intense moral concern that informs almost everything it says, *tacitly*. It is perhaps time to examine the question isolated from all other matters, to investigate in what ways gay morality differs from, or resembles, conventional morality, to define the differences for men and women in this matter (if any), to face certain failures squarely. In short, we need to attempt to assemble something we could call our own ethics. I am talking here of secular gay ethics; Christian gay people have gone a long way in developing one of their own.

There are two major reasons for such a need. First there is the consideration of strategy. The problem is that our opponents in the Christian camps have an enormous advantage over us in the psychological warfare they are conducting against us... they have God. Sometimes with sincerity, sometimes with cunning, but always with an astounding arrogance, they claim that the views they hold are not simply theirs, but have Divine Authority. My opponent in the Regina debate began by declaring that he was merely following God, Jesus Christ and St Paul in his views — a formidable trio to refute! Anyone who cites God automatically gains the offensive. The dilemma that results is often this: people whose beliefs and actions are in fact evil appear to be good, while we are seen as endlessly wicked.

It is time to take a more aggressive stand and to claim some of the ethical territory to which we have better title than many who now occupy it. There is a need for polemical literature, for instance, that can be used to counter the unending stream of propaganda from our enemies. During a recent visit to Toronto's Glad Day Bookshop, I could have bought books that described two hundred different ways of fucking, how to behave as a gay parent or parent of gays, what is happening to the gay movement in Ireland, and even how to cook gay. But there was not a single book or article on secular gay morality. I would have liked to have been able to buy such a book for the boy in Regina.

The main reason for establishing our

own ethics, however, is not to counter our enemies who, ultimately, do not matter. It is a question of our own health. There are many vital issues that require some sort of stand but which we have virtually ignored, or which we have dealt with only from a sociological or cultural point of view. We would do well to take careful note of David Townsend's thoughtful words in his article, "Staying On" (*TBP*, April 1983), in which he offered an outspoken criticism of the gay movement's failure to achieve a humanness commensurate with its political zeal. To this kind of indictment we can only plead guilty.

In most cases, our grasp of ethical issues is surprisingly elementary compared with the sophistication applied to other matters. An outstanding example is the curious debate over promiscuity that surfaces in the pages of *TBP* from time to time. What can one say about an argument that makes a virtue of multiple sexual partners on the grounds that promiscuity (like sufferance for the Jews) is the badge of all our tribe, as if not to indulge in it is politically suspect? But this argument is only slightly more ridiculous than the counter-position that monogamy is the only right way. The promiscuity question has developed urgent and serious implications with the advent of AIDS. Horrible as this disease is, it will have done some good if it induces us to do some serious thinking about the exact value of sexuality in our lives, and if it causes us to bring into the open that final taboo, death. At a more basic stage in this area, gay ethics could help by separating hygiene from morality (a confusion that has appeared in recent exchanges in *TBP*) and by establishing that there is no necessary connection between the number of sexual partners and morality.

There are several reasons why we have left the area of ethics largely untouched. One is that the chief demand of the gay liberation movement, as the name suggests, is for freedom. In our insistence on making our own choices, we are naturally suspicious of any authority; indeed, our first task has been to deny the validity of existing authorities. Consequently, we have had little inclination to

co-opt or modify conventional value systems, and little time to establish an alternative one.

Another reason is embarrassment at the nature of the exercise. The very terminology makes us squirm. Words like "good," "evil," "sin," "virtue," even "love," which are the stock-in-trade of popular ethical discussion, have been the almost exclusive property of religion, and the words have become odious through the centuries of use and abuse that make up the depressing history of Christian fundamentalism. Above all, by being so constantly in the mouths of the likes of Bryant and Falwell, these words now sound like obscenities. To use such terms and to insist on our own virtue seems too reminiscent of their poisonous self-righteousness. The vocabulary needs deodorizing.

Whatever the reasons, non-Christian gay people are far behind their Christian brothers and sisters in this matter. I am not suggesting, of course, that we try to set up an authoritarian set of do's and don'ts for gay men and lesbians. But I do think that it would be possible, and healthy, to arrive at a few principles that could be applied to most particular cases, and which would be acceptable to most of us.

As I hinted earlier, there does in fact already exist a fairly firm but unstated ethics in the gay movement. Its central principles are: an insistence on the necessity of achieving self-respect, which involves telling the truth about oneself to others; and insistence on the freedom of anyone to choose for himself/herself whatever way of life he or she wants, subject only to the equally strong imperative of not hurting others unduly. Above all (why do I blush to say it?) there is the imperative of love.

As we all know, there are many different kinds of love in theological and ethical discussion, and one task in establishing a gay ethics would be to define the exact nature of the love imperative as it operates in the gay movement. It has something to do with anger, because love combined with anger, I would suggest, has been the main motivating force behind the entire liberation movement. Here, then, is an example of the kind of question we might be concerned with at this early stage. It would be useful to trace the special chemistry in which injured self-love at a certain point ignites into anger, which then can go one of two ways — either to turn inward to corrode and damage the personality, or else blossom into personal courage and a liberating concern for others. The investigation could then go on to explore what forms this concern for others could take, and thus begin to repair some of the failures/omissions noted by David Townsend: "...often the very people who are most concerned with creating a world where gay people can lead a humane life aren't particularly good at leading their own lives humanely."

Dealing with such failures is not an unimportant pursuit: it's just the beginning of what we might do. □

Peter Millard, who has long been active in human rights work and in the gay movement, teaches at the University of Saskatchewan.



Questions from a treasure trove

**GEORGE CHAUNCEY, JR ON JONATHAN KATZ'S
GAY/LESBIAN ALMANAC**

The differences between Jonathan Katz's two books on gay history neatly encapsulate the changing focus of gay history in the last decade. His first, ground-breaking work, *Gay American History* (1976), virtually created the field. He proved there was a history to reclaim by reprinting hundreds of long-forgotten documents, and referring to hundreds more in voluminous footnotes which have provided the departure point for many a subsequent researcher. He deliberately sought to chronicle not only the changing social response to homosexuality but also the struggles for self-affirmation of "a people perceived out of time and place, ... a long-oppressed, long-resistant social group, ... Lesbians and Gay men."

In his new book, *Gay/Lesbian Almanac*, he questions whether any such trans-historical grouping exists. "Homosexuals," he suggests, were "invented" as a social category at the end of the 19th century by a medical discourse seeking to identify and control new social groups. Others, particularly Jeffrey Weeks, have argued this before, but Katz goes beyond most of them to argue that not even "homosexual behaviour" existed before the doctors. For while certain physical acts may have taken place, he suggests, the feelings attached to them and the ways in which they were understood were so different from those of the present that it obscures more than it reveals to label them "homosexual"; they were wholly different phenomena.

Katz defines his new subject of inquiry, then, not as the history of social attitudes toward an unchanging homosexuality, but as the history of how the categories of sexuality themselves have changed. He elaborates his argument in two long essays analyzing the different conceptualizations of homosexual relations — by outside observers and those engaged in such relations — in "two different sexual worlds," the colonial period (1607-1740) and the modern United States (1880-1950).

Katz's relativism, although sometimes disconcerting, marks a necessary starting point for our investigation of the history of homosexuality. For while there may have been people in the past who distinguished themselves from others on the basis of their homosexual desire, we should not take their existence in any particular culture for granted. Much of our historical and cross-cultural evidence points to the wide variation possible in the definition and organization of sexuality.

To push the point too far, though, raises questions about the proper delineation of one's subject of enquiry, as Katz admits when he ends up focussing his study, for "the pragmatic, practical purpose of researching the present book," on the behaviour and emotions which gay history has conventionally considered relevant, from schoolgirl crushes to bathhouse orgies.

My reservations about this important study have to do with Katz's interpre-

Gay/Lesbian Almanac: A New Documentary
by Jonathan Ned Katz. Harper & Row, \$38.95.

tation of the colonial and modern sexual systems, and particularly with his attempts to make generalizations about the broadest cultural history on the basis of the elite prescriptive literature which is his major source. (Sodomy statutes and ministerial commentary make up the bulk of his colonial documents; most of his modern documents are articles from medical journals and the *New York Times*.) It is one thing to analyze changes in the prescriptive literature concerning homosexuality, and quite another to demonstrate those changes in popular attitudes, let alone in the self-understanding of those actually engaged in homosexual activity, but Katz too often makes this leap with little supporting evidence.

Katz argues that American colonists understood homosexuality as a form of sinful behaviour which might tempt anyone, rather than as the characteristic of certain individuals, and that by making sodomy a capital offence they "detected not only erotic activity, but also the deep affection of male for male." He reprints all the colonial sodomy statutes to show that they did not punish people for what they *were* (because there was no separate category of homosexual people) but for what they *did* (for giving in to homosexual temptation), and to show that sodomy was associated with a variety of other sins against procreation, family and society. Furthermore, he suggests, this conceptual schema determined the way in which homosexually active individuals understood themselves; no one took on a gay identity and no one felt exclusively homosexual desire.

Possibly. This seems the most judicious interpretation of his evidence from the prescriptive literature, though one wonders if the wording of sodomy statutes had more to do with evidentiary requirements and legal philosophy than the conceptualization of homosexuality. (Sodomy statutes still criminalize homosexual acts, not homosexual character.)

But what are we to make of the testimony at the sodomy trial of Nicholas Sension in 1677, one of the few documents showing how a community actually responded to homosexuality (and certainly the most extraordinary document in the whole colonial section)? The testimony reveals that Sension was allowed to solicit sex with the town's boys and young men for thirty years with the full knowledge of his neighbours, and to carry on a sexual relationship over the course of a decade with an indentured servant. Many of the men Sension approached during this period turned him down, but only three ever complained to the court, and on no occasion did the court respond with the horror the ministerial commentary would seem to reflect or the severity the law seem to require.

Surely the light treatment Sension received was more typical than the death sentences imposed on five other men, unless we are to believe that those five cases (and the handful of other trials on lesser but related charges) represent the extent of sodomitical behaviour in all of the colonies from 1607 to 1743. Given the tiny, gossipy nature of most colonial towns, such behaviour simply could not go long undetected.

But if Sension's situation was more



common, it provides a perspective on the popular response to homosexual relations completely different from that offered by sermons and laws. It indicates that people were much less moved to condemn — or react with horror to — such behaviour than the prescriptive literature would suggest. (Or possibly, as Alan Bray has argued in reference to contemporary English attitudes, the colonists had made "sodomy" so enormous and mythical an evil in their rhetoric that they simply could not equate it with the homosexual behaviour they witnessed on the part of ordinary people around them.)

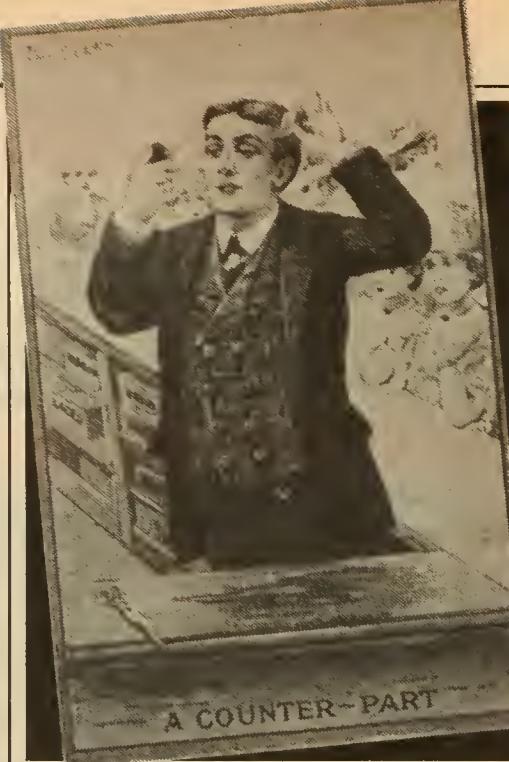
Sension's case also raises questions about the nature and phenomenology of homosexual desire. Are we to believe that Sension just gave in to homosexual temptation more often than the men who rejected his advances, or did he in fact feel greater homosexual desire? Could we call him "homosexual," even if his contemporaries did not? (They clearly identified him as someone more prone to such behaviour than most people.) How did Sension understand his behaviour, and reconcile his many homosexual experiences with his marriage — or did it even seem a conflict to him?

Addressing these questions forces us to ask the most basic questions about the nature of colonial marriage, the relationship of sexual, emotional, and economic ties between individuals within households, and the cultural definition of "sexual" behaviour — in short, about a great deal more than a narrow history of homosexuality might suggest. Katz has offered the fullest interpretation avail-

able of homosexuality in the colonial period, but, as he readily concedes in his introduction, more questions than answers remain. We will have to go beyond the prescriptive literature to deepen our understanding of colonial sexuality.

The same problems inherent in the use of elite prescriptive literature weaken Katz's argument about the "invention" of the category of the homosexual in the late 19th-century medical discourse, and its gradual diffusion into popular thought through "respectable" journals such as the *New York Times*. For even the earliest medical articles, as Katz observes, noted the existence of "colonies of sex perverts" in the major cities, composed of people who "claim to be able to recognize each other." Given such evidence, it is hard to see how Katz can argue that "the doctors' homosexual/heterosexual hypothesis was a self-fulfilling prophecy which helped to create those very creatures, emotions, mental states, and behaviours, which medical men had first defined." The doctors did not *create* this "class of people"; rather they struggled to understand them and categorize their many variations.

Nonetheless, the medical discourse did create the major terms — if not the underlying concepts or social reality — which came to dominate public discourse concerning homosexuality, and Katz's review of how those terms were slowly adopted by the *New York Times* is fascinating. His reprinting and analysis of numerous news stories and reviews reveal when the *Times* felt it could say what about homosexuality, how its reviewers responded to the works of gay writers such as Radclyffe Hall and



"THE CLERK," A 1910 POSTCARD

Edward Carpenter, and the general trends in their comments on gay literature.

But it is difficult to assess the significance, for instance, of the first reference in the *Times* to "homosexuality," in 1926, which Katz calls the "public debut of that erotic condition in middle-class society." One would hate to base a history of straight middle-class attitudes towards homosexuality in the 1970s — let alone of gay people themselves — on the *Times* alone. Just as the *Times* still refuses to use the commonly accepted term "gay," so none of his *New York Times* references from the early twentieth century use words like "fairy" or "queer" in discussing gay men, even though we

know from other sources that those were among the most widely used popular terms and signified a conceptualization of homosexually active persons closer to the medical model (although unaffected by it) than the religious. The special restrictions the *Times* felt in reporting on sexual matters make it a particularly problematic barometer of public awareness and attitudes concerning homosexuality.

Nonetheless, *Gay/Lesbian Almanac* represents a major contribution to our thinking about lesbian/gay history, a fitting successor to his monumental *Gay American History*. Along with Katz's provocative commentary, one is most struck in *Gay/Lesbian Almanac* — as in his earlier work — with the sheer density of material his painstaking research has uncovered. It shatters preconceptions about the history of homosexuality, and suggests new directions which researchers will pursue for years. Some of the most extraordinary documents in the modern section provide indications of the vast pre-World War II homosexual networks still to be explored: a first-person account of a police raid on the Lafayette Baths in New York in April, 1929, for instance; a 1921 study of homosexuals based on a physician's observation of "several hundred" men imprisoned for homosexual activity, most of whom had been apprehended in subway station toilets; and two extensive listings of gay slang from 1927 and 1941. Most remarkable of all are the visual images of queers and cross-dressing women which Katz reproduces from early 20th-century postcards and satirical magazines, for they suggest a high level of popular familiarity with the stereotypical queer and dyke (since the "joke" would only work if people were familiar with the images).

Once again we owe Jonathan Katz an enormous debt of gratitude for his pioneering work. His new volume helps clarify our historical enquiry immeasurably by providing important new conceptual tools and evidence, and the questions and debate it engenders will spur our thinking forward even further. Katz too modestly calls the present volume an almanac, evoking, as he writes "those popular early American compendiums of interesting and useful information." It really should be called a treasure trove. □

BOOKS IN BRIEF

Boredom vs passion

The Edwardians and All Passion Spent by Vita Sackville-West. Virago Modern Classics.

Perhaps best known to our generation as the subject with her husband Harold Nicholson of *Portrait of a Marriage*, Vita Sackville-West was well-known in her own time as the author of several well-received works of fiction and poetry and a couple of books about gardens. Virago Press, as part of its valiant reprint series, has attempted to revive some of her early reputation. The results are mixed.

Sebastian and his sister Viola are wealthy and beautiful young aristocrats in the decade just before the first world war. *The Edwardians* (1930) follows the handsome and moody Sebastian as he struggles with tradition, a scandalous love affair with a beautiful older woman, his love for the English countryside and a budding realization of the need and inevitability of social change. Sebastian's decadence and his own conflicting better sense represent the dying

Droll and poignant 'juvenilia' from Djuna Barnes

Smoke and Other Early Stories by Djuna Barnes, Sun & Moon Press (4330 Hartwick Rd, College Park, MD 20740). \$10.00

It's a year after Barnes's death at 90, and the posthumous scurrying of obscure titles is at our eardrums — work she'd squirreled away, or preferred that people forgot. Barnes had dismissed these stories as juvenilia, but this is not to worry. This woman could outwrite most authors in her sleep.

Between 1913 (when she was 21) and 1919 Barnes worked as a "newspaper-woman," penning well over one hundred articles, interviews, dramas and fictions. The *New York Morning Telegraph Sunday Magazine* ran twenty-five stories from 1916 on. This volume contains eleven of those, plus three that were published elsewhere.

I'm happy to say that this book is mostly a delight. For new readers of Barnes, or for ones wary of her difficulties, this is a good place to start or return to. You don't need to haggle with the insane plot structure of *Ryder* (1928) or the lyrical densities in *Nightwood* (1936 — her best book and, ironically, the least representative) which can wither the resolve of the unprepared. This is not to say that reading *Smoke* is like reading Rosemary Rogers. But you'll find Barnes's stories droll and poignant, plot-oriented (a couple are parodies of journalistic style), yet full of acute detail that in brief jots can telescope or flesh out the lives, living quarters, and nuances of her enigmatic, stereotypical characters. Here's a funny example from "Who Is This Tom Scarlett?"

His friends have ceased to idolize him because they have caught him picking his teeth. Thus many dieties take the toboggan. They no longer marvel at him

because he has given them to eat of the fruit of his soul — and because it was tropical and strange and they could not eat it, they said it was not eatable. Tom Scarlett snarls and offers them cigars, which they are more than glad to get.

Or this sobering account of a paralyzed woman getting married at home in "The Head of Babylon":

The priest began the ceremony, and it became mingled with the remarks of the mother asking her daughter if she was comfortable, and Theeg's answer to this question, "Yes," was taken for the answer to "Will you take this man?"

In *Smoke* we can see Barnes voicing concerns and polishing the style seen in later work. The lyrical eye, authorial intrusions, artificial dialogue, ambiguous

yet monochromatic people, an elegant sort of satire are there even at this point. A lot of these stories are about family life, and people maneuvering for love/power. This is the stuff of sublime catastrophe, so frequently there are surprise endings ("The Terrible Peacock" and "The Jest of Jests" have delicious ones) and cautionary undertones.

There's a difficult balance in her kind of moral writing; usually she offsets pedantry well with mysterious characters (the bisexual heroine of "Paprika Johnson" gets top prize here), and her fondness for inconclusive endings.

These finales are risky and delicate. When they don't work, they haul the story nowhere. When they do work, they lift it into curious and enchanting places.

Colin Smith □

Djuna Barnes: a year after her death, a volume of acute detail and risky, delicate finales



Who reads The Body Politic?

Third in a series of reader profiles by Gary Ostrom

Anne Bowling (ad exec, Vancouver):

"When you own your own condo on the 29th floor, you hate to throw anything away. It's that sherwhoooshing sound it makes dropping 29 floors down that chute... I think it's like the subway: if you stand too close you'll get sucked down with it. I like TBP because it isn't as heavy as *Vogue* or *Architectural Digest*."



embers of an outdated social order. Unfortunately Sebastian himself is rather a bore and his little struggle is meant to stand for too much. He isn't a character of sufficient depth to support the comparison in an interesting way.

Viola on the other hand, is far more thoughtful and independent, with even a hint of wit. The tragedy of the novel is that it isn't about her, or about the nascent feminism that is only hinted at.

All Passion Spent (1931) gives us an intimate and well-crafted portrait of the

perfect diplomatic hostess. At the death of the Earl, the children "large and black and elderly, with grandchildren of their own" gather to discuss the future of their mother. They are indeed surprised when Lady Slane for once takes matters into her own hands, leaves the family home at Elm Gardens and retires to a tiny house in Hampstead. There, she daydreams scenes from her long life in the company of the few chosen friends. The portraits of her old French maid Genoux and the three elderly men who have become her friends are brilliant little drawings. It is this last passion, the freedom to live her life for once as she chooses, that Lady Slane captures and is finally able to pass on to the only grandchild who can understand. It is this perfect little novel

that one suspects Vita Sackville-West would care to be remembered for.

Stephen MacDonald

The Movie Lover by Richard Friedel. Alyson Publications, Boston, \$5.95 (US).

Our hero is Burton Raider and, like almost everything in this first novel (now in paperback), the name is just right — pompous, high-spirited, smart, romantic, a bit unreal. As a toddler he studies *Vogue* in his playpen and is addicted to *All About Eve*. He carries his love of ruined glamour into shooting a film with Marietta, a fictional screen-goddess. In between he's queerbashed at a high-school graduating party, has two affairs (well-wrought), saves Marietta from shoplifting, and runs afoul of Sister Ivy, a religious fanatic. The book is a hoot — Andrew Holleran liked it — what more can I say?

Colin Smith

From Violent Men by Daniel Curzon. Igna Press, San Francisco.

In his latest book, Daniel Curzon combines sex, drugs, political intrigue, violence and the gay community, in a thriller set in that other eternal city, San Francisco. The book opens sometime after the murder of the mayor (unnamed) and gay Supervisor Harvey (unsurnamed). The murderer, Brad Short, has been given a lenient sentence for his brutal premeditated act. It is not to be left unavenged.

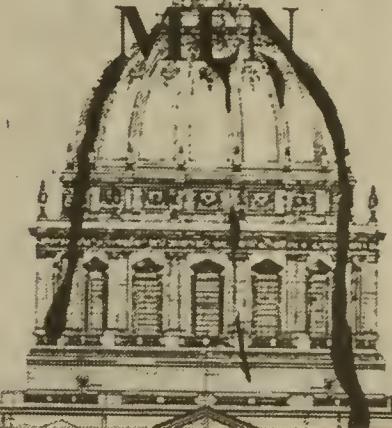
Enter the new gay supervisor, the demonic Desmond Rhodes, who with the aid of two disgruntled lackeys, attempts to take the law into his own hands and murder the murderer Short. These unlikely vigilantes reject such methods as an inside hit man and poisoned cake, settling instead on plastic explosives planted in the tape recorder of Rick Jessup (all-American faggot and disaffected reporter for the Gay Associated Press.) My plot summary would be incomplete without mentioning the only leftists visible — minority terrorists who kidnap Rhodes in retaliation for the crimes committed by the gay community on ethnic neighbourhoods in the name of gentrification.

Readers who are still tempted by this unlikely plot should prepare themselves for stale TV sit-com dialogue, the angst-filled ruminations of a gay journalist in search of self and a quick cutting narrative technique which breeds annoyance as much as it builds suspense.

Craig Patterson

DANIEL CURZON

FROM VIOLENT MEN



AESTHETERA

• Ottawa writer Paul-François Sylvestre, author of the 1979 history of the Canadian gay movement *Les Homosexuels s'organisent; au Québec et ailleurs*, will have his fifth book released this fall by Éditions Asticou. *Bougrerie en Nouvelle France* is a study of 17th century court cases and penalties for sodomy, rape, buggery and "alcoholism leading to impurity."

• Persephone Press, the lesbian-operated publishing house which produced many of the important lesbian books of the last few years (including fiction and poetry anthologies and *Nice Jewish Girls*), has had to close its doors permanently due to financial difficulties.

photo: Arthur B Gordon

Wallace Hamilton, 1918-1983

Wallace Hamilton, the author of *Christopher & Gay*, *Coming Out*, *David at Olivet* and *Kevin*, died on September 1 at the age of 65. A heart attack apparently caused a fall down a flight of stairs.

I first met Wallace through a young songwriter and rock singer who loved and admired him, and I soon came to love and admire him too. Most of all, I was moved by his warmth and benevolence, his kindness and optimism (even when he wasn't feeling so hot himself). He always helped out if he could.

When I was beginning to put my anthology of short stories together, Wallace took me around to one of his publishers to get them interested. A novelist, he was always encouraging me to write a novel, telling me that I was the only person with the talent and knowledge to write this particular book that cried out to be written. I felt flattered by his quite genuine confidence in me, and a bit ashamed of myself for not buckling down to work right away.

When he hit the streets, Wallace inevitably wore a pea hat and what looked like a navy coat, which outfit, combined with his swinging gait, gave the impression of his having just stepped off a tugboat. Grey hair and belly and all, he was very sexy, and young guys were often drawn to him. He never hid his sexual interest, or pressed his attentions on them; his honest liking for them and belief in them was easy to see, and inspired much of his writing. As a result, quite a few



them came at various times to share his bed, his apartment and his life.

Nor were his acts of generosity confined to the gorgeous or talented young. When an elderly friend of mine was very ill and needed help with an intolerable living situation, Wallace offered himself as facilitator, general factotum, teamaker and bodyguard. His indignation at my friend's plight and his immediate assumption that he could help were beautiful to see.

My most vivid memory of Wallace is of the last

time I saw him. We sat in a Manhattan diner waiting for Studio 54 to open. Studio 54 was hardly Wallace's usual stomping ground, but that night he had been given two tickets to a private party hosted by a gay magazine, and he was eager to get me together with the editor so he could commission some work from me. I don't remember much about the party, but I remember sitting with Wallace in the bright light of the diner, trading literary gossip and funny stories about the squalor and perfidy of publishers, agents and the press. And no one could laugh like Wallace — an eager anticipation of one's story or punch-line, boiling over into an eruption of hearty joy. Later we walked together under a small shared umbrella through a real goose-drowner of a downpour. I noticed as we circumnavigated the puddles that Wallace's once steady walk had become precarious.

As for Wallace's work, I leave the analysis and judgments to others more able than I right now. I enjoyed his books, but in a cynical age, they were sometimes criticized for their happy endings. Wallace was as much a realist as anyone, but I don't think he would ever have been able to put his name to anything that implied the defeat of the human spirit or the death of love.

I never saw him as much as I would have liked, and it's too late now to think about sitting in his living room again, reading aloud to him, at his insistence, from our mutual favourite, *Winnie the Pooh*. He was a good friend, the Wise Old Man of my tarot pictures (though he did not seem old), a brave writer and a loving soul. A lot of people will miss him.

Ian Young

eighty-year-old Lady Slane. As a young woman Lady Slane had dreams of becoming a painter, but instead married a man who was to become a great statesman, produced six children and played

This issue's writers

George Chauncey, Jr gave a paper on "Fairies and Christian Brothers in World War I" at the recent "Among Men/Among Women" conference in Amsterdam... Edna Barker is looking for a motorcycle with a rider attached... Stephen MacDonald is a TBP collective member and does a very good job cutting EB's hair... Craig Patterson attends TBP collective meetings whenever he can get away from loading tank trucks... Colin Smith is a hardworking gadabout on the edge of sanity... Ian Young is a poet and freelance writer.

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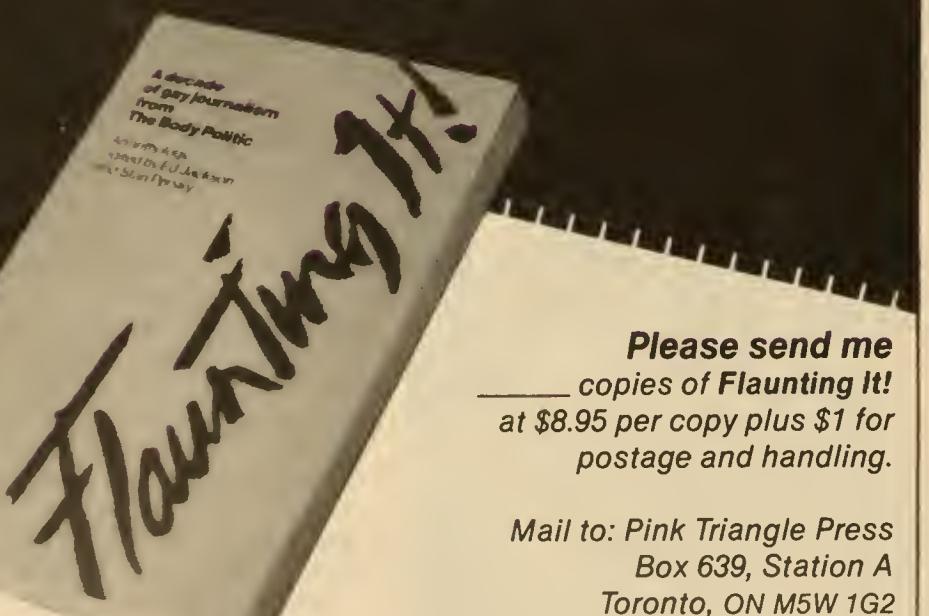
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The Southern column

Shaded by a long history of racial and class oppression, the American South would appear to be the last place to look for an environment in which to nurture a lesbian-feminist perspective. Impossible to consider, since most of us north of the Mason-Dixie line still view the South as the home of the 17-inch waist; of Vivien Leighs seductively swooning into the arms of dastardly Clark Gables; a mythical land of cotton plantations, mint juleps, and stogie-puffing sheriffs ensnaring naive northerners in profitable kangaroo courts. Not true my dear readers! Southern women have a long

"Too often lesbian publishers forget the need for humour in our arsenal of weapons to fight oppression. The *Feminary* humour issue is especially important, for Southern humour is a survivor's humour."

tradition of strength and resistance which has enabled them to *survive* in a hotbed of racism and sexism carefully hidden in gallant manners.

These tough roots left by the women of the old South have flowered into a generation of Southern women writers who, while respecting their often choked herstory, are birthing a radical lesbian culture in the eccentric and sometimes dangerous land of their origin. Living with a transplanted Southerner for the first eighteen years of my life, I was often told "the South would rise strong again." And seeing that this rebirth lies in the work of lesbian women, I can feel a pride both for my own Southern roots and for the breakthroughs of lesbian writing now occurring in the South.

Much of this growth resides in the work of the collective which publishes *Feminary: A Feminist Journal of the South Emphasizing Lesbian Visions*. Thick, beautifully illustrated and designed, *Feminary* grew out of a small, local newsletter that began in 1969 in the Durham-Chapel Hill area of North Carolina. The new name was taken from passages in the French lesbian novel *Les Guerillères* by Monique Wittig, passages which describe feminaries as small journal-diary-wisdom books of the Amazon tribe. Since *Feminary* is a collection of women's visions and wisdoms that find voice and colour in all visual and literary genres, the name could not be more appropriate. *Feminary* is like no other women's cultural/literary journal I have found so far. Since its uniqueness depends on the reader's intrinsic experience, it is difficult to pin down in a review. There is an energy in *Feminary*, a devil-may-care attitude of "this-is-who-I-am-and-I-don't-give-a-shit-what-you-think." As luck would have it, one of

my review copies dealt with the theme of Southern women's humour, automatically making it one of my prized possessions.

Too often lesbian publishers forget the need for humour in our arsenal of weapons to fight oppression. The *Feminary* "humour" issue is especially important to this concern, for Southern humour is a survivor's humour. It isn't knee-slapping funny, but dry and witty, often springing from pathos or tragedy. It's a humour that can teach us how to live with the horrors of daily life. *Feminary* breathes a clean (magnolia-scented?) air into the stale rooms of our heavy political and aesthetic theorizing. It celebrates Southern women, clarifies their intense and painful traditions and seeks out directions for their future.

Durham, North Carolina, is also the home of Night Heron Press, a women's press which has published books by *Feminary* collective members Mab Segrest and Minnie Bruce Pratt. While I was unable to find a copy of *Living in a House I Do Not Own*, by Mab Segrest, I have read her poems in various publications and I know I'll continue my search. *The Sound of One Fork* by Minnie Bruce Pratt is a remarkable work that simply, gracefully speaks of the poet's love for women and her work at building a new life for herself. Reading the poems, one has the sense that the poet trusts the reader, that she wants to share herself and that she has the courage to lay herself open and be known. The great, emotional voice of passion is never discounted in her work, allowing her to write of women's love with a gentle strength that strikes chords both of friendly warmth and sensuality within the reader.

When women make love
we know how to play
the game both ways
with our hands
outstretched we set
stone to stone
paper against paper
blade to blade
we know that we
can play any way
we choose

The poems in this small volume speak directly and, telling their story simply (the way one would tell a friend), bring truth and delight to the reader in the stark but moving language of women's bodies and the Southern landscape. *The Sound of One Fork* is a must-read.

In ending this column, I want to apologize to Cris South, Minnie Bruce Pratt and the other women of the *Feminary* collective. I received the material for this review an embarrassingly long time ago. However, a backlog of reviewing materials and my own poor organization kept me from writing the "Southern column" I had planned since January. Sorry, women of *Feminary*, your good works deserved much better from me. □

Feminary: A Feminist Journal of the South, Emphasizing Lesbian Visions, Box 954, Chapel Hill, NC 27514. 3 issues/\$6.50 US.
The Sound Of One Fork by Minnie Bruce Pratt, Night Heron Press, Box 3103, West Durham Station, Durham, NC 27705. \$2 US.

Brief wit, spankings here & there

With the possible exception of Gore Vidal, poet Jonathan Williams must be the wittiest man in America, and his collection of short essays, *The Magpie's Bagpipe* (\$12.50, North Point Press, 850 Talbot Ave, Berkeley, CA 94706) displays some of that wit as well as a great deal of erudition and enthusiasm. His subjects range from folk art in Kentucky to Aaron Siskind, from photographer Clarence John Laughlin (*Ghosts Along the Mississippi*) to Rod McKuen, whose macho, we are warned, "will put hair on your pussy."

My main complaint about this volume, edited by Williams's lover and colleague Tom Meyer (and it seems churlish to complain about such an elegant collection) is that most of the pieces are too short — some only a few paragraphs long — and sometimes strain painfully at the restriction. The piece on Laughlin, for example, begins with a two-paragraph list of people and places; clearly Williams could take the reader on an impromptu country ramble through any one of them — and would like to.

One should not be greedy. Like John Cowper Powys's enthusiastic literary essays, this is a book to read at length or to dip into, and like JCP, it will send you, curious, to other books, sounds, pictures and places. In the hunt, sooner or later, you're bound to run into Jonathan Williams again, discovering something new, or old, seeing it in a new way and writing about it affectionately, playfully.

A new crop of plays in hand includes *The Kleist Variations* (\$15, Oracle Press, 5323 Heatherstone Dr, Baton Rouge, LA 70808), three plays by Eric Bentley based on works by the 18th century German dramatist; (*rin, part 30*) *jeff* by Mark Dunster (\$4, Linden Publishers, 1750 N Sycamore, Hollywood, CA 90028), about a young man who picks up someone who may or may not be his father; and Richard Hall's *3 Plays for a Gay Theater* (\$6.95, Grey Fox Press, distributed by The Subterranean Co, Box 10233, Eugene, OR 97440), the most lively and accessible of the lot, with Hall's thoughtful and perceptive essays on the gay theatre alone worth the price. (Among other things, he tells us why *Torch Song Trilogy* has been so popular.)

There are also three new books from JH Press (Box 294, Village Stn, New York, NY 10014-0294), which specializes in gay plays: Sidney Morris's *If This Isn't Love* (\$5.95) and Terry Miller's *Pines '79* (\$5.95), both light entertainments, and Doric Wilson's *Street Theater* (\$6.95). Wilson's *A Perfect Relationship* was a slight, engaging play, but *Street Theater* is a laboured, programmatic effort focusing on a number of unconvincing and stereotypical characters drawn to represent types on the scene at the Stonewall riots in 1969. Inventively directed, the play might make passable propaganda theatre, but bound between covers, it just doesn't make it.

Spangled Unicorn is a parody poetry "anthology" put out by the young Noel Coward in 1932 and long out of print. Now a new edition makes available to the contemporary reader such poets and poetesses as Juana Mandragáita, who went to Italy for a few days, and Elihu Dunn, "the mouthpiece of his race."

Here is "Freundschaft" by the moody Albrecht Drausler, famous for his immortal line "Why does everything remind me of the Farmer's boy?"

I will wear your cap
If you will wear my cap
I will give you raspberries
If you will give me raspberries
I will caress your body
If you will caress my body
I will give you a sabre cut
If you will give me a sabre cut
I cannot give you my boots
Because Fritz loves them so
When I have a wife I will give her to you
And you will give me your heart
But not all of it. Just a slice of it
Because of memories of Heinrich
And Spring snows on Eisenthal.

The new edition is \$12.50 from Howard Frisch, Box 128, Village Stn, New York, NY 10014.

John Henry Mackay (1864-1933) was a Scottish-born German writer of novels, poems and political tracts, an outspoken anarchist and (using a pseudonym) apologist for homosexuality and pederasty. There has been a Mackay Society in Europe for some time and now it has a branch in North America under the direction of Mark Sullivan, gay anarchist publisher of the journal *The Storm*. The first Mackay title to come from the society's press is a handsomely produced edition of his essayistic political novel *The Freedomseeker: The Psychology of a Development* (\$7.95, The Mackay Society, 227 Columbus Ave, (2E), New York, NY 10023).

James McFarlane, in his book *Modernism*, described the writers of the group to which Mackay belonged: "They conceived of their works as 'imaginative experiments'; intellectual honesty became the supreme virtue; their determination to speak the unbiased, unadorned truth was paramount. They put candour before subtlety, courage before sensitivity, precision before insight, authenticity before inventiveness." Unhappily, *The Freedomseeker* confirms this only too well. As propaganda it has a dated interest; as literature, it is tedious and disappointing. But it's to be hoped that the society will publish a translation of Mackay's gay poems in the near future.

One out-of-the-way item to turn up lately is a bibliography of references to spanking in contemporary literature! It is compiled by Steve Richardson of CF Publications (Box 106, Deer Park, NY 11729) which also issues *The OTK Newsletter* (that stands for Over the Knee, of course). The word-processor-produced newsletter contains material about Pat Boone's propensity for spanking his teenaged daughters (as chronicled in a number of published family memoirs) and discussion of some ambiguous lines in Chaucer's *Canterbury Tales*. Ann Landers is frequently quoted. On one occasion she consults "an obviously crackpot dean" and advises a university student who has received a spanking at the hands of a professor that the prof can be sued. Comments Richardson drily, "If there are again riots on our campuses, we'll know whom to blame." Most of the material cited in the two-part bibliography and in the newsletter is heterosexual but should interest some of *The Ivory Tunnel's* readers nonetheless. □

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THURSDAY, OCTOBER 20

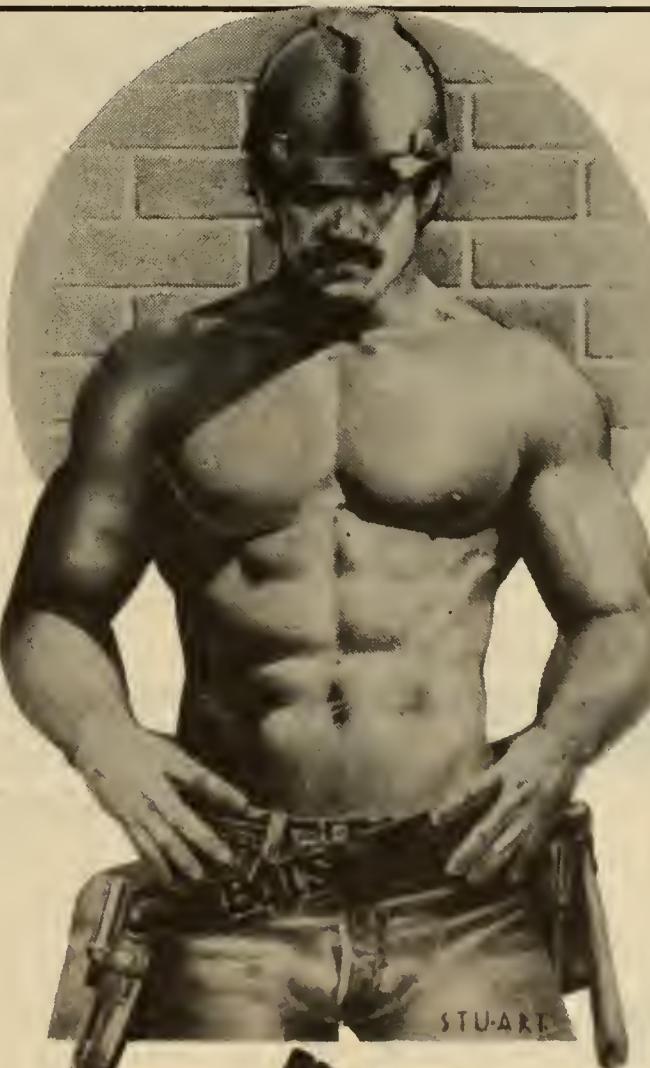
"The Social Construction of Gender and Sexual Identities in the Formation of Power Relations" — Bob Gallagher, Ph.D. candidate in Political Theory (U of T), a chairperson of the Toronto Gay Community Council and longtime gay activist.

THURSDAY, NOVEMBER 17

"Reflections on Gay Politics in Toronto" — David Rayside, Associate Professor of Political Science and Coordinator of Canadian Studies at University College, U of T.

All events begin at 8 pm in the Rhodes Room, Trinity College, Hoskin Avenue.

For more information, phone Alexandra (924-6474) or Conrad (921-5317) or write: Lesbian and Gay Academic Society Box 187, Station F Toronto, ON M4Y 2L5



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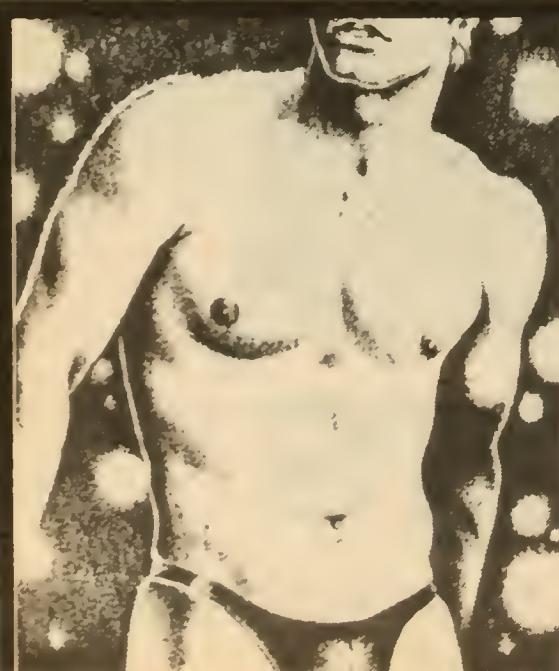
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WRITING to prison inmates has risks as well as rewards. Some prisoners are sincere, others are con artists. Proceed very carefully by checking with authorities or The Prometheus Foundation. Report rip-offs and attempts to Prometheus, which aids gay and young prisoners, and also protects against prison rip-offs. For information about the Pen-Pal Group and other programmes, send SASE (contributions optional) to: Prometheus, 2352-495 Ellis St, San Francisco, CA 94102.

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NORTH AMERICAN Man/Boy Love Association. For further information send \$1.00 US to: NAMBLA, Box 174, New York, NY 10018.

FIND WRESTLING PARTNERS in Canada and US Northwest. Join NW Wrestling Directory. Free. Box 1864, Stn A, Kelowna, BC V1Y 8M3.

CONTACT/FANTASY/WRESTLING and more. 500 members USA/Canada. Info \$2.00: NYWC, 59 West 10th St, New York, NY 10011.

Friends

International

AMATEUR RADIO (HAM) group has discreet, weekly on-air get-togethers. Join in, find a friend. Contact Wayne, WAGFXL, Box 605, Glenhaven, CA 95443.

GWM, 38, 6' 175 lbs, beard, smoker, Levi's type, travel agent, music lover. Looking for fun, friends, lovers, pen pals, visits. Anywhere. Rejean, 1610 Sherbourne West, Apt 312, Montreal, QC H3H 1E1.

PEN PAL SOUGHT by young guy; Plymouth, England. Many interests. Love to hear from anybody especially any fellow vegetarians. Drawer D739.

RURAL LIVING HAS its advantages but loneliness isn't one of them. GWM in thirties would like to hear from anyone who would care to take the time to drop a line. DMC, Box 2453, Bonnyville, AB T0A 0L0.

National

EDUCATED, PROFESSIONAL MALE, bi, seeks similar bi women, men or both for pleasure and friendship. I'm reasonably attractive, 31, 5'11" 180 lbs, hairy, curly, masculine. Excited by slender, youthful partners with imagination! I'm a nonsmoker with interests in the arts, games, some sports, good food and drink. Please reply with descriptive letter and phone. Box 715, Station M, Calgary, AB T2P 2J3.

Toronto

MALE COUPLE, GAY, 26 and 45, seek friendship with others. We would prefer couples, male, female or both. But it isn't absolute. This is not an ad for sex but an extended hand for friendship. We are both white, but colour is not a barrier. Drawer 781.

IBC JOCKS: ATTRACTIVE MALE, 33, into jock straps, offers, free, discreet massage on campus to athletic/muscular guys. Photo please. Drawer D768.

Friends/female

Toronto

SCUBA BUDDY AND XC ski partner sought by 36-year teacher for friendship, diving, skiing. Want to share outdoors with special person. Also love music. Toronto area. Drawer D764.

Montreal

BIG, BEAUTIFUL 32-YEAR-OLD woman wants to meet other women of all ages for fun and friendship. Discreet. All replies answered. Drawer D774.

Friends/male

International

HOT, BI, US, JO STUD, 29, 6' 165 lbs, moustache, short dark-blond hair, thick tool, heavy slung sack. Into true Canadian studs for long, sweaty, handjob sessions. Photo a must: 2269 Market, No 333, San Francisco, CA 94114. Don't disappoint me—it will be your loss!

I'M 19, TOURING ACROSS North America next year and looking for contacts around the US and Canada. No obligations; no biases. Wulf, Drawer D645.

SAN FRANCISCO, CA sadist master, 39, 5'7" 135 lbs, nice-looking, intelligent, educated, seeks masochist slave for total body and soul servitude. Also whipping, bondage, CBT work, WS, TLC. Photo a must. Drawer D685.

BI MALE, 38; LOOKS 28, quiet, likes good music, sports. Lives on farm. Travel Canada and USA. Seeks single men and bi couples, age or race unimportant. Light B&D. No drugs or heavy drinkers. APS, RD 3, Box 268, Dillsburg, PA 17019.

GERMAN, MASCULINE, BEARDED, sincere, 30, 6'1" 155 lbs, seeks friends for correspondence and holiday exchange. Ask for my picture. Drawer D748.

JAPANESE YOUTH, OVER 21, seeks husky, hairy, bodybuilder, trucker types. 38 years and up. Also pecs, sweats, jockstraps, nipples, uniforms, boots. Descriptive letter, photo. Drawer D776.

Vancouver

GWM, VIRGO, 180 cm, 70 kg, 27, seeks pen pals or visitors under 28. Live by ocean. Dislike false fronts, clones, bar scenes. Looking for sincere, honest, down-to-earth people. Please don't expect a sugar-daddy. Photo would be nice. Drawer D631.

IBC JOCKS: ATTRACTIVE MALE, 33, into jock straps, offers, free, discreet massage on campus to athletic/muscular guys. Photo please. Drawer D768.

Calgary

GWM, 30s, ENERGETIC, DESIRES honest relationship based upon caring, affection and respect with sensitive, intelligent, creative person under 25; cultivated interests. Picture appreciated. — Jerry, Box 4675-C, Calgary, AB T2T 5P1.

GWM, 24, 5'11" LOOKING FOR guys to 30 who are interested in playing strip poker or other gambling games in which loser submits to winner. Will respect any rules or limits you may set. Got the guts to put your ass on the line? Photo with reply if possible but not necessary. All replies answered. Drawer D638.

GAY ORIENTAL, 32, professional, masculine and trim, seeks masculine male, 28-40, sensitive and honest for sincere friendship and good times. Interests include movies, outdoors, travel, music, gourmet foods and quiet evenings. Drawer D690.

Edmonton

SUBMISSIVE MALE ENJOYS satisfying guys' needs. 135 lbs, 5'8" 45, easy-going nature. Please reply with details. Must be clean and discreet. Drawer D669.

ATTRACTIVE MALE, 32, seek friends for sex and possible relationship. Write: Anton King, Apt 15-10645 115 St, Edmonton, AB T5H 3K7.

GOOD-LOOKING, YOUNG GWM, 27, 6' 165 lbs, well-hung, seeks similar men for fun, friendship and mutually satisfying encounters. Photo/detailed letter appreciated. Drawer D751.

MALE IN 40s. Yielding personality. Attractively muscular. Number six on the Kinsey scale. Looking for male, mentally, physically and sexually healthy. Knowledgeable but not brilliant. No closet case please. Drawer D777.

Winnipeg

WELL-MUSCLED, WELL-HUNG, good-looking. 31. Seeks men similarly endowed. Photo please. Box 2314, Winnipeg, MB R3C 4A6.

QUIET, ELDERLY GWM seeks younger weekend companion. Slim, dark nonsmoker preferred. State interests, expectations. Drawer D741.

MALE, 25, TIRED OF bar and bath scene, would like to hear from friends anywhere. Enjoy traveling, long walks and cuddling with someone special. If you like the same things, please write and let's enjoy them together. Drawer D749.

Northern Ontario

THUNDER BAY: WILL be attending meetings in the city frequently over the next several months. Would like to have companion to spend evenings/nights with. Enjoy it all—and so will you. You should be straight-acting/dressing, enjoy good food and fine wine. Drawer D786.

CLASSIFIED INFORMATION

Welcome to TBP classifieds — gay people out to meet other gay people, right across Canada and beyond our borders too.

Cost. Just 30¢ per word, minimum charge \$6.00. Business ads: 60¢ per word, minimum charge \$12.00, or call 977-6320 between 3:00 pm and 5:00 pm, Monday to Friday, for reasonable display advertising rates.

You can save if you subscribe. Body Politic subscribers: you can deduct \$1.00 from the cost of your ad.

You can save if you repeat your ad. Our discount system: 15% off for 2 runs, 20% off for 3 to 4 runs, 25% off for 5 to 9 runs, and 30% for 10 runs or more.

Conditions. All ads should be fully prepaid by cheque, money order or charge card, and mailed to arrive before the advertised deadline. Late ads will be held over for the following issue, unless you instruct otherwise.

Replies to your drawer cannot be picked up at our office.

Gay sex is still illegal if either or both parties are under 21, or if more than 2 people are involved, regardless of their ages. Please word your ad accordingly. We reserve the right to alter or refuse any ad.

Remember, too, that your ad is reaching other people, not just a box number. So it is smart to be positive about yourself, not insulting to others. We will edit out phrases like "no blacks" or "no fats or fems."

Answering an ad. No charge — just put your reply in an envelope and address it as in the diagram. Be sure the drawer number is on the outside of the envelope. Office staff do not open any mail addressed to a drawer.

How to do it. Write one word per box. The amount in the box when you finish is the basic cost of your ad. Mail your ad along with your payment to us here at: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON, M5W 1X9.

Postage here

TBP CLASSIFIEDS
Box 7289, Station A
Drawer _____ Toronto, ON, M5W 1X9

\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6.30	\$6.60	\$6.90	\$7.20	\$7.50
\$7.80	\$8.10	\$8.40	\$8.70	\$9.00
\$9.30	\$9.60	\$9.90	\$10.20	\$10.50
\$10.80	\$11.10	\$11.40	\$11.70	\$12.00
\$12.30	\$12.60	\$12.90	\$13.20	\$13.50
\$13.80	\$14.10	\$14.40	\$14.70	\$15.00
\$15.30	\$15.60	\$15.90	\$16.20	\$16.50
\$16.80	\$17.10	\$17.40	\$17.70	\$18.00
\$18.30	\$18.60	\$18.90	\$19.20	\$19.50
\$19.80	\$20.10	\$20.40	\$20.70	\$21.00
\$21.30	\$21.60	\$21.90	\$22.20	\$22.50
\$22.80	\$23.10	\$23.40	\$23.70	\$24.00

More to say? Just keep writing on a separate sheet of paper, at a cost of 30¢ per word. Business ads: 60¢ per word.

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Subtotal \$ _____

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I enclose \$3.00 per ad per issue.

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(Add subscription cost to subtotal.)

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DEADLINE FOR THE NOVEMBER ISSUE: 5 PM, FRIDAY OCT 14

Name _____

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4390 JOSHUA RD. (at Magnolia Falls Dr.) PALM SPRINGS — RANCHO MIRAGE

SUDSBURY AREA. GWM, 32, slim, bearded teacher, part-time student at Laurentian, varied interests, seeks others any age for friendship. Drawer D742.

Southern Ontario

GWM, 33, 5'8" 145 lbs, healthy, educated; audiophile: R&B, classics, new music, videos; movies, theatre, city walks, country walks, architecture, design, teaching, learning, photography, philately, reading, slow hands, romantic. Have car, can travel. You, 27-40, have some similar interests for friendship, possible relationship. All replies acknowledged. Drawer D675.

GWM, 31, INTELLIGENT, HONEST, shy but friendly, avid musical theatre buff seeks others with same interest for visits to theatre, friendship. Not into bars, baths, casual sex. Windsor area. Drawer D702.

COBOURG-PORT HOPE AREA professional man, 36, good-looking, masculine, athletic, 5'6" 140 lbs, into music, fitness, reading, hiking, theatre, wishes to meet young men (to my age) for friendship and perhaps more. Drawer D679.

HOT KITCHENER COUPLE, 21, brown hair and eyes, 23, black hair, brown eyes, moustache, both over 6'2" well-built, hairy, masculine and sexy. Enjoy poppers, greek/french fun, dancing and socializing. Desire singles/couples, masculine and well-built, 18-25 for friendship and fun. Your photo gets ours, quick reply assured, can travel, all answered. Write to Box 1081, Stn C, Kitchener, ON N2G 4G1.

OAKVILLE, BURLINGTON, MISSISSAUGA area gays. I'm looking for a group of people for socializing — Sunday brunches, good parties, dinners at home, dancing. I'm a GWM, 26, 5'11" 165 lbs, intelligent, good-looking, not a loser or into heavy drugs and sick of driving to Toronto to socialize. You are any age, size, youthful and attractive on the inside, gregarious but not phony with a positive self-image. I will organize a get-together for all who answer with description of interests. Chronic complainers need not apply. Discretion assured. Reply drawer D744.

WANTED: THIRD PERSON to be occasional "meat" in our sexual sandwich. We are a warm and loving gay couple, mid-thirties, small town location, seeking a special someone between 25 and 40 who is mature in thought and action, physically fit and sensuous. Object: an inviting waterbed, three compatible male bodies for a warm and intimate encounter. Replies welcome from Brampton, Bolton and northern Peel region. Photo and phone if possible. Box 148, Bolton, ON L0P 1A0.

BUSINESSMAN SEEKS COMPANION/GUIDE. Will be travelling around Ontario starting September and would like to make contacts in various locations, especially Ottawa and London. Prefer under 35 and Orientals. All letters answered. Box 1166, Adelaide PO, Toronto, ON M5C 2K5.

GWM, 28, 5'11" 165 lbs, rock and roll, concerts, travel, joints and good wines, friendly and sensual. I'm from Montreal area and now living near Windsor. Seeking younger friend, slim, no beard, who seeks understanding and companionship. I need someone to warm my nights and make my days. I'm easy-going and fun-loving and love sports cars. Will send photo in first letter. Drawer D760.

SINCERE, HONEST AND open-minded gay male, Oriental, 22, 5'6" 135 lbs, into music, dancing and anything romantic. Looking for male age 35 under for possible relationship. (No drugs or kinky sex, please.) Photo and phone appreciated. Able to travel. Will reply all. Drawer D762.

Hamilton

HAMILTON WRESTLEPHILIACS — if interested in sharing mat room, write drawer D767. All sizes and skill-levels welcome.

GWM, MASCULINE, 5'11" 185 lbs, reliable, like to meet men, any colour, for friendship. Like conversation, music, cooking, sports, reading. Travelled extensively. Could be of interest to Mac students. Try it. Answer. For more info: drawer D787.

Toronto

GWM, MARRIED, OUT of closet, 50s, 5'6" 150 lbs, caring, serious, trim, athletic build, fit, healthy, hung, horny virgin craves cuddling, kissing, JO, 69, WS with a sensual, horny male during daytime hours. Box 2126, Stn B, Scarborough, ON M1N 1E5. Please hurry.

MALE, 30s, HONEST, ARTISTIC, political, seeks same. Am greek passive but versatile. Relationship possible but not necessary. Your personality and attitudes are most important — the brain's the major sex organ; uninhibited technique's a lot hotter than just inches and muscle. Drawer D544.

GWM, 6'4" 190 lbs, well-hung, masculine and attractive, looking for clean man with 8" or over. If you like to fuck face with your full length, please write giving phone number. I guarantee satisfaction. Drawer D632.

REWARD OFFERED for help in living out my fantasy about trucks and truck drivers. Discretion assured and expected. Drawer D647.

YOUNG GAY MALE, 21, 6'4" 175 lbs, seeks same to 25 for good times and friendship. Photo and phone if possible. Drawer D651.

WRESTLING BUDDY WANTED: big, husky, hirsute, dominant type who wears jock straps and likes to apply leg holds. Privacy and discretion assured and expected. Relationship possible. Drawer D652.

SUBMISSIVE GWM, PREVIOUSLY TRAINED as a houseboy and personal slave. Into B&D and willing to please my master in any and every way, firm ass will satisfy all. Age and look unimportant. Phone and photo if possible. Drawer D757.

HOT, HUNG GWM, TOP, 32, 6' 160 lbs. Looking for bottom to explore fantasy scenes. Into JO, WS etc. Drawer D759.

RECEPTIVE REAR LOOKING for 18-24-year blond to satisfy me. I am 26 years, Mediterranean complexion, moustache, considered good-looking. Let's meet! Drawer D769.

HANDSOME, MASCULINE MALE, Western European, 43, 180 lbs, 6'1" brown hair and eyes, clean-shaven, widely travelled, artistic, established, seeks a mature, warm-hearted and sensitive, intelligent male for friendship. If you're not just the blue-jean type, sexually flexible, level-headed and don't like S/M, let's meet if you are 25-40 years of age. Send letter with photo (if possible) to drawer D771.

WHITE MALE, 24, 5'8" 135 lbs, attractive, new to scene, seeks other men to 28 to share experiences. Discretion assured. Phone and photo appreciated. Drawer D763.

VERY HANDSOME, VIRGO male, 29, is searching for that special person. Must be sincere, honest. No one-nighters. Not into bars or baths. I am 6' 175 lbs, dark hair with moustache, sexually versatile. You are 30-45, attractive, caring, gentle, masculine. I enjoy quiet times, white wine, long dinners, theatre, soft music, no rock. All serious replies answered. Send photo if possible. Drawer D755.

MALE, 36, SEEKS OTHERS into imaginative rope scenes in leather, uniforms, rubber, western gear, jackboots. Photo appreciated. Box 5327, Stn A, Toronto, ON M5W 1N6.

ATTRACTIVE GWM, 33, SLIM, 130 lbs, dark hair, moustache, looking for hot, horny, well-hung studs who like hot, hot ass. Discretion assured. Drawer D668.

MASCULINE, SENSITIVE, WELL-TRAVELED, nonsmoker, executive or professional sought by same (30s and up). Photo if possible. Drawer D670.

WANTED, MASCULINE AND caring guy, 35 to 45. Average looks and body. Nonaverage mental space with few hangups. Must need a friend and lover and a live-in relationship. Sexual fidelity not needed. (I don't believe in physical possession). Can be a teddy bear and needs same. I'm early 40s, interests include theatre, opera, reading, sailing and leather scene. I need a lover, not sex partners. Write Roy, Box 161, Agincourt, ON M1S 3B6.

GEOLOGIST, 38, 5'8" 145 lbs, attractive, fit, seeks younger, well-built, outdoorsy-type guy for working-living relationship. Drawer D673.

Toronto's Gay Community Calendar

923-GAYS

24-hour recorded message

WANTED: GOOD-SIZED man, especially with beard/moustache to enjoy sitting on my face and getting good head. If clothes a turn-on, even better. I'm 29, 5'8" 170 lbs, unbreathable body but nice face, eager mouth, dirty mind, good company. Drawer D740.

GWM, 20s, 5'10" 145 lbs, wants to have ass worked over by hot, muscular blond or brown-haired studs. Want to have extra-hung and thick studs to do deep exploring. Into poppers. Drawer D743.

BODYBUILDER LOOKING FOR same to share workouts and primitive sex. Masculine, Colt type, 36, hot. Send photo and phone to Box 125, Stn H, Toronto, ON M4C 5H7.

YOUNG, ATTRACTIVE, STRAIGHT-LOOKING, professional, Chinese male, 5'8" slim, thoughtful, sensitive, warm, concerned, responsible and loyal. Like simple, artistic things. Seek monogamous relationship with someone who has similar quality to 42. Drawer D745.

RAUNCHY COUPLE, 26 and 33, with basement playroom, into WS, light S/M, CBT, bondage, leather, rubber. Seeking serious singles or couples. Drawer D747.

MASCULINE, CAUCASIAN MALE, 30s, 5'11" 180 lbs, interested in outdoor life, movies, sports, music, pets etc, wishes to seek sincere, Oriental or Spanish guy, 20-30, into serious relationship. Photo and phone appreciated. Toronto area only. Drawer D754.

GWM, 37, 5'11" 154 lbs, brown hair and eyes, professional. Looking for new friends under 40. Why not write and let's see what develops. Drawer D750.

BLOND MALE, BLUE eyes, 28 years old, good-looking, 5'11" 150 lbs. I am searching for a special relationship. Dislike false fronts, clones and bar scene. Must be a sincere, honest, down-to-earth guy. Discretion assured. Drawer D752.

ARTIST, MALE, 32, SLIM, shy, witty, informal, seeks masculine, compassionate, non-promiscuous friend who lives in west end. Pen pals welcome. Drawer D753.

GOOD-LOOKING, MASCULINE, SINCERE student, 23, 5'11" 180 lbs, seeks hunky, interesting man to 25 for fun. Send descriptive letter with photo and address or phone number. Drawer D756.

STUDENT? ROMAN CATHOLIC? New to city living? Confused sexually? Inexperienced? Adverse to the "gay ghetto" experience? An empathetic, truthful Torontonian teacher offers you accommodation, understanding, warmth and security in luxury apartment. Shared trust, housekeeping and friendship will replace the major portion of your room and board expenses. We shall exchange references. Discretion is expected because of personal and professional status. Box 692, Stn B, Willowdale, ON M2K 2P9.

GWM, 30, 5'10" 150 lbs, attractive, sincere, affectionate. Interests: exercise, sports, quiet times, seeking friends to 30 for nice times. Photo and phone appreciated. Drawer D773.

HOT WM, 37, GOOD SHAPE mental/physical with European sensibility. Sick of North American game playing, lack of style, initiative and commitment. Seeks similar friend(s) B or W, 28-45, for multitude of possibilities—one on one, social life, theatre, cinema, dining out, holidays, outdoors. Must have good sense of humour and love of life. Appreciate replies with description, photo, phone number. All answered. Let's hear from you. Roger, drawer D772.

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Drawer 0147
c/o The Body Politic

AND IN THIS corner you have the one and only combination of sense and sensuality, loving and lustful, social poise and bedroom abandon, brains and buttocks (flat for full access), plus well-educated and well-endowed. This paragon is GWM, trim, fortyish, 5'10" 135 lbs, brown-grey hair, "expression lines," attractive, versatile, couch and cultivated, employed professional. He seeks monogamous relationship with man devoid of pot-belly or shaggy beard. Expect reply, not telegram. Box 806, Stn F, Toronto, ON M4Y 2N7.

DISCREET, WHITE MALE, early fifties, oral specialist, appreciates copious eruption. With deep throat, tight ass, gentle hands, enjoys servicing horny, well-hung gentlemen who are courteous, discreet. Occasional, possibly regular basis. Legal age minimum, no maximum. Any race, single, married, quiet types. Frank reply please, with phone or other means of contact. Drawer D732.

SINCERE, WORTHWHILE FRIENDSHIP sought by Chinese male, 21, with attractive Oriental or GWM, 20-35. Let's come together. Photo, phone appreciated. Drawer D734.

GWM, 29, PROFESSIONAL, SINCERE, masculine, attractive and well built, seeks similar young male in 20s, GQ type, no beard or moustache. Photo will ensure reply with same. Drawer D761.

BiWM, PROFESSIONAL, CLEAN-CUT, 25, 6'170 lbs. My interests include fine dining, dance music, cooking and quiet evenings with good conversation. I am looking for someone with similar interests and background between 27-36. Discretion assured. Drawer D765.

GWM, 27, 6'4" 195 lbs, black hair, moustache, good humour and outlook on life, with hobbies include music, cooking, looking for possible relationship. From ages 26-38. I am straight-acting and -looking. Write now, let's be friends! Drawer D766.

GWM, 32, 5'11" OPERAPHILE (RECORDS AND live) seeks same as companion for COC season, listening and get-togethers. Let's enjoy (make?) some beautiful music together. Drawer D735.

GWM, BRIT, ACCOUNTANT wants his balance back, having got bearings in Toronto. 40, 5'8" 155 lbs, seeks affectionate, unstifling friend, straight-looking, well balanced, sense of humour for theatre, cinema, music, talking, dining and loafing around. Relationship possible. Discretion assured. Photo appreciated. Drawer D737.

PROFESSIONAL GWM, 38, 190 lbs, 6'4" seeks young man over 21 for hot times. I am into most things and love spanking. Discretion assured and expected. Drawer D738.

GLORY HOLES WANTED! Do you have a favourite truck stop/gas station for cruising? I'd like to hear about it. GWM, 28, genuinely hot, into anonymous and impersonal (but health-conscious) sex in interesting settings. Other suggestions entertained. Drawer D736.

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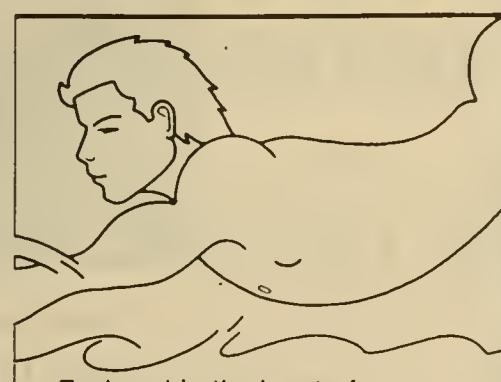
WHOLESALE INQUIRIES ONLY

Contact:
Jim Stuart, Jerry Levy
or Delroy Douglas
66 Gerrard St East
Toronto ON M5B 1G5
(416) 977-4718

BI MALE, ATTRACTIVE, 6'2" 180 lbs, looking for casual sex, nothing long-term, just good, clean fun: blowing, being blown etc, necking, cuddling etc. Enjoy sports, beer and nude sunbathing. Looking for same under 35. Thanks. Drawer D719.

GWM, mid 40s, 5'8" 136 lbs, hazel eyes. I am fun-loving, good sense of humour, honest, warm, a true romantic at heart. Interests are rock, mid of the road, classics, dining out, cooking, video, loves cats. Looking for 25 to 45 to share evenings out, dinners and breakfasts together. Drawer D718.

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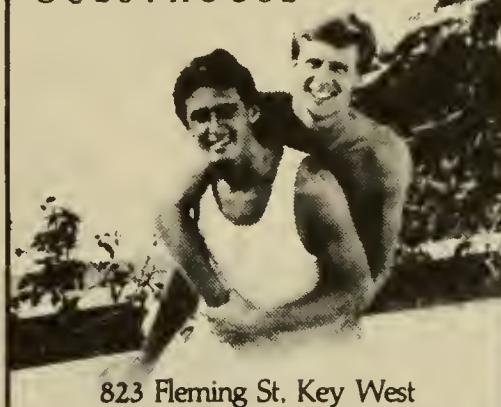
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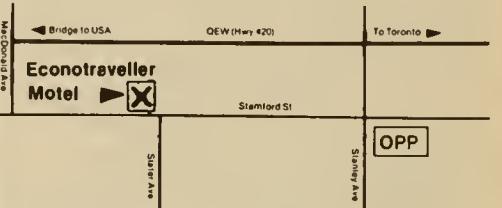


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WELL-BUILT, HEALTH-CONSCIOUS male seeks others for encounters not involving anal sex. Especially into necking; frottage, cuddling, nipples and french. Please enclose photo. Drawer D785.

GQ-TYPE MALE (hair, wardrobe, personality) seeks male with similar interests to share and chum around with. Paul Richard 922-2233.

TORONTO AREA. WM, 42, wishes to contact mature male having ability, patience, willingness to provide training/role model for behaviour modification for purpose of increasing masculine awareness in mental attitude/outlook, mannerisms and physical appearance. Role model to be man's-man type comfortable with lifestyle and people, into bodybuilding and enjoy male action. Meetings, discussion, training, advice to be arranged on periodic basis. Drawer D646.

FRENCH-CANADIAN, 39, 5'9" 160 lbs, masculine, seeks young Oriental male for friendship and possible relationship. Interests include movies, art, the outdoors. I need someone special in my life. You may be that someone! Drawer D784.

GOOD-LOOKING MALE, late 40s, 6' 170 lbs, wants to meet well-hung, aggressive men over 20. I am financially secure and generous. All races welcome. Drawer D783.

GWM, TRIM, ATTRACTIVE, 21, 6'4" 180 lbs, brown hair, green eyes, seeks a caring, handsome, dark-haired, hairy, male companion to 25. Moustache a must. I am easy-going, affectionate and considerate. Your photo and phone is appreciated. Drawer D782.

ATTRACTIVE, AFFECTIONATE, SINCERE GWM, 30, 6'2" 180 lbs seeks active, aggressive male, 25-40 for friendship and good times. Get my pleasure in sex mostly from pleasing the other guy. Enjoy reading, theatre, movies and outdoor activities. Prefer Asian and Black men but all replies will be seriously considered. Photo (if possible but not necessary) and a short, personal description including sexual tastes appreciated. Drawer D779.

MALE, 25, DARK BLOND, blue eyes, 5'11" considered attractive. Shy but friendly, romantic, occasionally crazy. Loves to cuddle. Varied interests. Seeks someone similar. You don't have to be perfect, just real. Photo and phone please. R. Drawer D778.

PROFESSIONAL GWM, 35, STABLE, fit and attractive, diverse interests including folk and classical music, books, travel, putting the country, informed conversation, quiet evenings and long walks, occasional contributor to business/legal journals, seeks similar, educated GWM, 30-40, for friendship, shared interests and whatever might develop. Drawer D775.

ATTRACTIVE ASIAN PROFESSIONAL, 25, 5'6" 125 lbs, would like to meet men for friendship/fun. Phone and photo appreciated. Drawer D705.

OBEYDENT, 5'9" 180 lbs, 50s male, well trained in passive greek, active french, 69, trip around the world, mild discipline. Can visit during daytime hours. Call in the morning. 498-7361 Steven.

GAY MALE, CANADIAN Chinese, 23 years, 5'7" 150 lbs, straight-looking with wide range of interests. Seek male 18-25 for friendship and good times etc. All letters replied. Photo and phone appreciated. Drawer D583.

GWM, 30s, WANTS SPREAD-EAGLE bondage. No S/M, just hard plowing, front and rear. Age and race unimportant. Phone please. Drawer D581.

HOT, DEFINED, HAIRY, 30, 5'8" 145 lbs, A/P greek and french. Enjoy poppers, jockstraps, leather. Am masculine, lift weights, very versatile. Seek someone 18-35. Phone appreciated. Drawer D678.

MASCULINE MALE, 29, 6'4" 210 lbs, well-hung, would like to meet guy under 40 as regular sex-buddy and for outdoor activities (camping, hiking, skiing) or evening get-togethers. I'm not interested in one-nighters or the bars. My interests include bridge, art, nature photography, music and wine. Although I'm not lonely or searching for a relationship, I won't run from one. I hope to meet some interesting people and make some lasting friends from this ad. Drawer D698.

SINCERE, YOUNG, SWIMMER-BUILT guy looking for interesting friends (18-35). Photo if possible. Will answer all. Drawer D709.

GWM, 46, WANTS TO MEET Orientals any age for good times and companionship. Phone number. Drawer D710.

DOES ANYONE BELIEVE in commitment and one-to-one relationships anymore? GWM, early 30s, sensitive and caring, wishes to meet a man to age 40 for a possible relationship. Varied interests. Please include phone number. Photo appreciated. Drawer D711.

ATTRACTIVE, ORIENTAL GAY male, 23, 5'8" 138 lbs, straight-acting with variety of interests, seeks same 18-40 for friendship and outings. All replies guaranteed. Drawer D791.

FIRM LOVELY BODY, shy married boy, eager for first gay time with 50 plus male. Will try french/greek. Discreet. Female must be present for first time. Eight inches long! Drawer D790.

Oshawa

DOMINANT, STABLE, MASCULINE male, 34, seeks slaves into discipline and spanking. Must be masculine, athletic. Discreet, inexperienced OK. Drawer D789.

Eastern Ontario

CORNWALL, ON. GWM, 5'9" 26, optimistic, career-minded Aries, straight-looking, healthy/dark brown eyes, hair, moustache. Interests: good conversation, billiards, dancing, swimming. Looking for same under 30. Drawer D733.

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UNABASHEDLY ROMANTIC, 26, guy-next-door with fondness for beach outings, movie oldies, Bach on Sunday morning, Billie Holiday on Sunday evenings, looking for bright, cuddly GND, 21-31, hopefully to buy Christmas tree with. Drawer D644.

ATTRACTIVE, SLIM, 21-year-old, 122 lbs, 5'8" lives in Hull, minutes from downtown Ottawa. Concerned by AIDS epidemic. Wishes to set up "sexual collective," with 3 other discreet young guys up to age 25 (just couples, can apply, but won't be my first choice), who are also concerned by risk of contagion. This to establish means, to fulfill each other's needs when they do occur. Each member must promise to only do it, exclusively within the group. Please only reply if you're 2 or preferably 3, and are willing to accept conditions. Each member must send photo, for my reply. Carleton U Students welcome! Drawer D648.

GWM, 50s, LEAN, LANKY, passive, seeks rugged, muscular, masterful, warm-hearted, dominant top. Box 4326, Stn E, Ottawa, ON K1S 5B3.

SCRABBLE LOVER, GWM, 34, 5'7" 142 lbs, well liked, conservative but fun, creative professional with a variety of interests that keep me busy, including movies, art, theatre, country and classical music, Canadian literature, intelligent conversation and card games—needs a partner—write CN, 1082-377B Somerset St W, Ottawa, ON K2P 0K1.

TEACHER STUDYING SPANISH wishes to meet young Spanish-speaking and others to further study and discreet relation. 16-24 students and workers. Drawer D671.

Montreal

HANDSOME WM seeks affluent man wanting a confidential, discreet relationship. You must be in a position to generously assist with future. I'm an intelligent, young, very attractive student. Drawer D656.

ATTRACTIVE GWM, 26, CLEAN, sensitive and straight-looking, 5'9" 150 lbs, brown hair, hairy chest, masculine, muscular, not into bars or drugs, looking for other male, 18-28 with similar qualities for honest, lasting relationship. Photo appreciated. I can travel. Write: Box 586, Stn R, Montreal, QC H2S 3L1.

BROWN, DARK-COLOURED, black hair and moustache, masculine, 28, sincere with good humour and charismatic personality. Slim, athletic, 5'7" hairy, broad-shouldered, swimmer's body, professionally educated and extensively travelled overseas. Interests: outdoors, swimming, camping, jogging, squash, traveling, reading and good living. Seeks from anywhere friendship/relationship with taller, white, masculine/macho, attractive, slim male, 28-42, mentally stable and preferably some responsible job. No sadomasochism. Confidentiality honoured. Response guaranteed. Photo, phone, address. Come. Our turning point. Drawer D758.

YOU WANT SEX with a hot, hung hunk? Then don't answer this ad! I'm 36; pleasant personality; like exercising, sailing opera, being lazy. If you're 35-40; in good shape physically, mentally; empathetic, perceptive; have related interests; we might manage an evolving, intimate friendship. Box 1216, La Cité, Montreal, QC H2W 2P4.

Nova Scotia

HOT, HANDSOME, PROFESSIONAL GUY, 32, 5'11" 155 lbs, seeks masculine, aggressive straights, bis, gays who need a buddy with a hot ass and talented throat. Discreet with own apartment. Detailed letter: Allan, Box 172, Stn M, Halifax, NS B3J 2M4.

PORT HAWKESBURY-ANTIGONISH area. Gay male, 25, 5'10" 175 lbs. Would like to hear from guys to 18 to 40 years from all over Nova Scotia as I travel throughout province. Send photo if possible. Drawer D641.

GWM, MASCULINE-LOOKING, would like to write and meet GWMS, all ages, types. Likes travel, movies, good books, greek, french. All answered. Drawer D746.

BRIDGEWATER. GWM, 29, professional, 5'8" 145 lbs, seeks friend, companion, lover. Must be understanding, honest, mature, affectionate, young GWM who wants home/one-to-one relationship. Drawer D788.

Newfoundland

STRONG BOOT AND LEATHER fetish: GWM, 30, 5'8" solid, clean-cut, level-headed. Also enjoy latex and rubber gear. Would like to meet or correspond with men with similar interests. Am versatile and enthusiastic: Box 1551, Stn C, St John's, NF A1C 5N8.

Other

PHOTOS OF GOOD-LOOKING ESCORTS! Sample and info: \$2.: Domicile JL Inc, 7879 St-Denis St, Montreal, QC H2R 2E9, Canada. Tel: (514) 495-2980.

GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall or call 961-8046. We are here to help you.

GAY ASIAN, NONASIAN personal ad magazine, send \$3 US for copy. Worldwide Listings. Pacific Bridge, Box 6328, San Francisco, CA 94101.

ARTIST NEEDS GOOD-LOOKING young male to model for portrait. I cannot afford to pay but will reimburse for TTC and provide home-cooked meals. Send letter with photo to APK, 225 Davisville, Apt 2117, Toronto, ON M4S 1G9.



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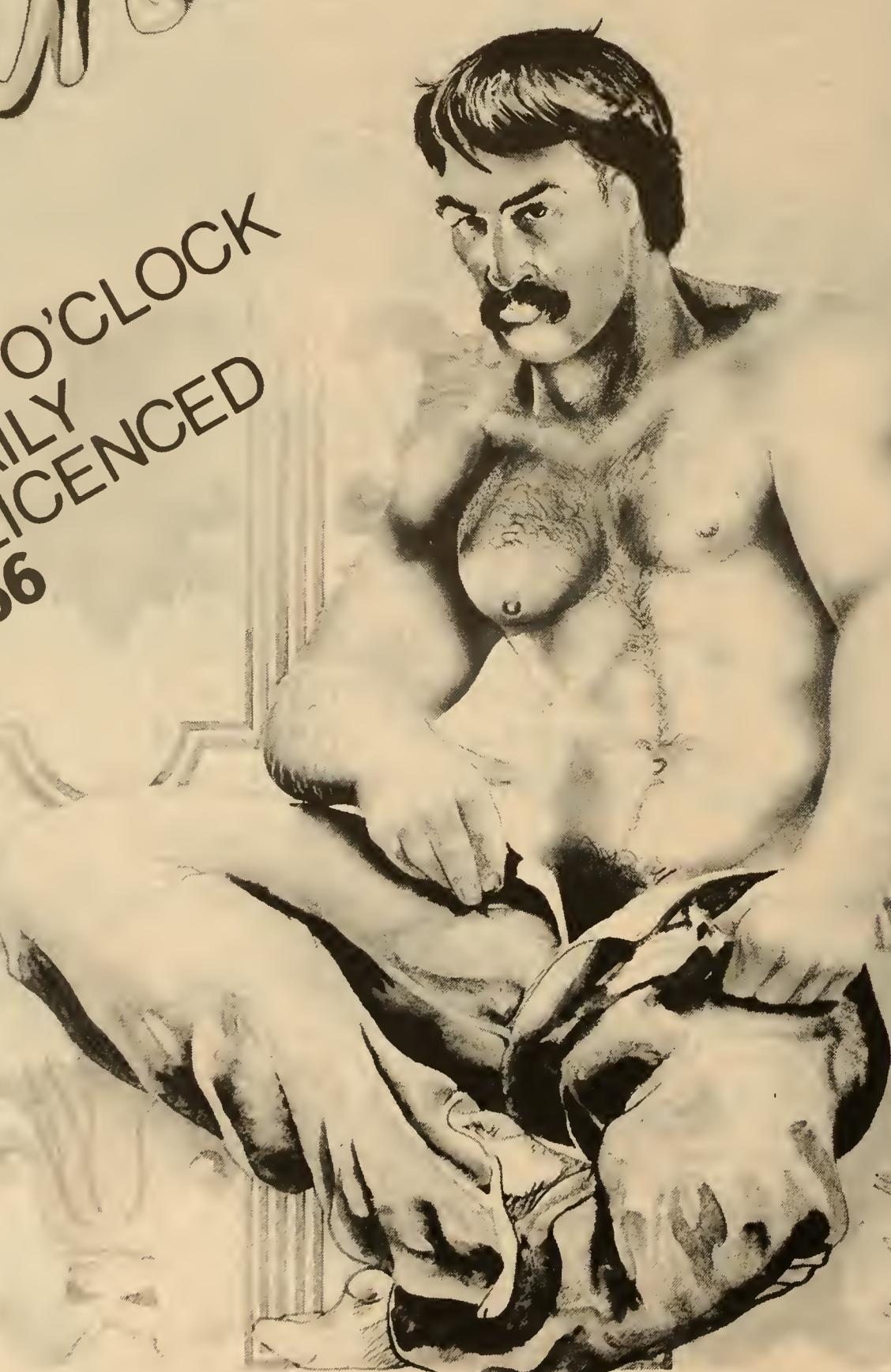
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The Back Page

Wednesday evening, City Hall, Toronto: A couple hundred women stand around, waiting for the speeches to begin — we're welcoming Dr Henry Morgentaler to the city. I wander over to talk to some pro-lifers. When I come back, my friend Lee is shaking hands with a real live Amazon.

Later that same night: Lee confesses that she's been divulging her phone number. Another motorcycle pulls up — huge, gleaming. The real, live Amazon strolls over to check out the newcomer, as does Lee (though somewhat more timidly). The Amazon is admiring the bike and inviting Lee to come on a "ride" with the club. Lee hesitates, then admits that her motorcycle is somewhat smaller than the gleaming beast beside her. "That's okay," says the Amazon. "We're not size queens."

Two weeks later: Lee reports that the Amazon has made contact. We're going for a ride.

Saturday morning, 18 East Hotel: The proprietors are busy making coffee, locating sugar, spoons, plates for donuts. It's not quite nine o'clock, and I'm enjoying my first visit to a leather bar. One of the barkeeps goes off for groceries on a motorcycle that is only slightly larger than your average Volkswagen. The other regales me with stories of the women who drink at 18 East. I'm getting a new perspective on life.

By ten o'clock, Lee and I have polished off a pot of coffee. Lee's camera is ready and I'm on my second donut when we hear a noise like snarling dragons spoiling for a fight. The beasts are parked and the women come in, handing their helmets to the barkeeps, who hang them from a chain running the length of the bar. Lee looks out the window at all the bikes, while I look at all the leather jackets and vests, scuffed jeans, mean-looking chaps and black boots. The Amazons have a reputation.

"Yeah, we do," one of them says. "Hey, when's the last time we had a gang war or beat up any little kids?"



In which Edna Barker and photographer Lee Lyons take a ride (well, almost) with the **AMAZONS**

The women laugh, then one starts the story about the time a cop stopped about a dozen of them on Lawrence Avenue. "He looked terrified when he figured out there were twelve of us and one of him. He was heading for his radio when it finally clicked — 'You're women!'" That was our last tangle with the cops."

They speculate, for a while, about the myths and legends they've inspired, then Susan, or Sue (they all seem to be Susan or Sue) asks where they're going. Another Susan grins. "It's a rally — you won't know till you get there." She starts handing out maps and lists of checkpoints, deciding they'll leave in groups of two at ten-minute intervals. They collect helmets, gloves, packs, and head for the street.

Outside, Lee is taking pictures when she notices the crest on someone's jacket. It's hand-embroidered, a rainbow of colours in the morning sun. The woman who made them comes over to explain the symbols and colours. There are five jackets with crests, and the women wearing them line up, their backs to Lee. The crests are for members only, but, as the woman explains, anyone with a bike can join. "It's kind of fun to ride around in a group — we go all over the province. And the rallies are a hoot. Sometimes people are still straggling in after midnight. Or" — she points to one bike, which has a sleeping bag tied on the back — "the next morning." Lee takes a few more photographs, then it's time to go. They fit maps into map-cases, check the traffic, and begin to take off.

Lee and I have decided not to go on the rally. We sit on a stone wall and watch the teams leave. As the last bike tops the hill, Lee starts her motorcycle; I climb on the back dreaming. Sue has said anyone can join the Amazons — anyone with a bike.

If you want to be an Amazon, send them a letter (c/o 116 Portland Street, Toronto, M5K 2N5). And if you need a navigator for your first ride, let me know. □





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